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ABSTRACT

Designed as a stimulus for American Indian educational development, these examples of community development programs among the Southwestern Indians are presented via the case study approach in the interest of analyzation of both positive and negative experiences. Specifically, this book presents case studies of: (1) the Round Rock School on the Navajo reservation (emphasis upon the successful development of the school during its first three years, 1952-56, via community involvement and community decision making); (2) the Low Mountain community on the Navajo reservation (a 1955-56 community development project impeded by removal of catalytic agents, including a report by the Low Mountain people detailing their achievements and their petition for a boarding school, weekly and monthly Navajo Agency reports, and correspondence between Federal and community representatives); (3) the San Carlos Apache Community Development Projects (three examples of highly successful community development projects, as reported in activity reports prepared by a community worker from the Indian Health Service, including program problems, approaches, activities, and evaluations relative to: a hospital auxiliary in 1958, a summer work program for girls in 1960, and the 1960 Peridot Water Project). (JC)

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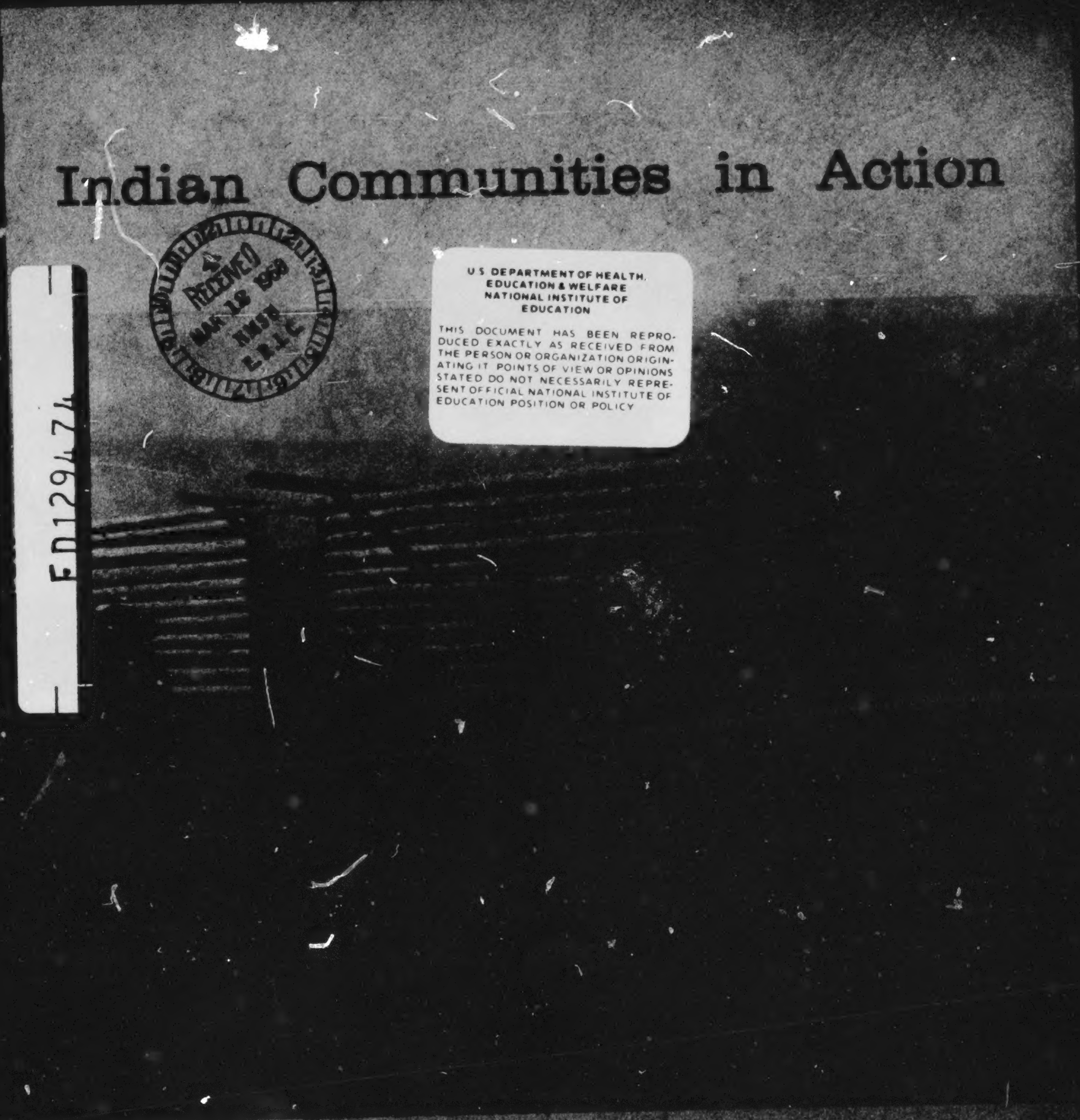
Indian Communities in Action



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A CASE STUDY APPENDAGE
TO
COMMUNITY DEVELOPMENT AMONG SOUTHWESTERN INDIANS

by

Robert A. Roessel, Jr.

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INDIAN COMMUNITIES IN ACTION

A Case Study Approach To Community Development Among Southwestern Indians

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May 1962

Indian Education Center
Arizona State University
Tempe, Arizona

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INTRODUCTION

This book contains examples of community development among Southwestern Indians. It was prepared because we believe that through sharing experiences, both positive and negative, growth and progress can be realized in the increasingly important area of community development.

Since this book was designed for use in Indian Education classes and since this book was designed for use as a beginning, not an ending, specific characteristics of successful community development practices are not spelled out. It is recommended that through the progress of analysis and discussion the principle involved be identified. In other words, the reader plays an important role in the effective use of this book.

It is hoped that this modest attempt at providing information on specific community development programs will serve as a stimulus for other such presentations. We believe that only through the collection of large numbers of community development programs can the successful and unsuccessful characteristics be accurately identified.

The Indian Education Center at Arizona State University pledges itself both to the collection and publication of additional examples of community development among American Indians.

CHAPTER I

SUCCESS AT ROUND ROCK

A story of successful community
development on the Navajo Reservation.

The Navaho reservation comprises some 25,000 square miles of arid land in the states of Arizona, New Mexico, and Utah. This Indian reservation is the largest in both size and population for the entire United States. On this land reside the Navaho Indians who number nearly 80,000 according to the latest official reports. This tribe is increasing rapidly in size, thereby accentuating the severe population land base problem.

The Indians of the Southwest are unique in their regorous adherence to their native culture and beliefs. In so many other sections of the United States the Indian culture has shattered upon continued contact with and pressure from white society. Often the indigenous culture fought valiantly and strenuously against overwhelming odds only to perish in defeat or suffer cultural disintegration. In the Southwest one finds another story and there exist today Indians who retain a great deal of their culture and for whom this culture is vital and meaningful. The Navaho is such a tribe, and where ever one travels on the reservation one finds continued evidence of the strength of the Navaho culture. The Navaho have been able, more successfully than any other tribe I believe, to adopt and adapt items and ideas from alien cultures and to integrate these foreign elements into their own culture. It is felt that the strength and vitality of the Navaho lies, in large part, in this resiliency and elasticity.

The evident and popular economy on the Navaho reservation is that of sheep raising. Small children are seen herding sheep from one corner to another on the reservation. There is no doubt, but that the Navaho would have larger flocks if it were not for conservation measures enforced by the United States Indian Service to protect the land and the grass. This feature, sheep raising, of their economy is one that has been given much emphasis and publicity and with reason; however, there is another very important element of Navaho reservation economy agriculture. The Navaho will attempt to raise crops where ever and when ever he can. The determining factor is water; wherever there is sufficient water the Navaho will have his fields in which he will grow corn, melons, squash, and beans. Even in the days before the Indian Service began to build irrigation projects and encourage irrigation farming the Navaho built earth and rock dams to hold back water for use in irrigation.

The primary cash economy for the Navaho Indian is not found on the reservation, but rather in off-reservation wage work. Today many Navaho leave the reservation to hold temporary seasonal jobs such as railroad labor or part-time agricultural employment picking crops or fruit. It is estimated by some that the number that engage in such off-reservation work approximate 20,000 - frequently the entire Navaho family will leave together and work as a unit.

Even if the Navaho utilized his land its resources to the greatest possible extent, experts have shown that not more than 40,000 could extract andadequate living there-from. This means that nearly half would have to find permanent empooyment off the reservation. In order to be able to complete on an equal level with white labor and to live successfully in the white society the Navaho must be EDUCATED. Here lies the crux of the entire problem - an adequate education for all Navaho. To a large degree, it is in the isolated community located school that this problem may be most satisfactorily approached and resolved. One of the purposes of this paper is to show the efforts of one community toward alleviating this education problem and how through community action and cooperation its solution may be realized.

To correct false impressions, and in defense of the Navaho, we feel that these comments are in order. Many people think that the Navaho receives some special assistance in the form of a gratuity or a dole from the United States government--such is not the case. True, he does receive old age assistance and the like, but that is based on the fact that he is human: such aid is available to all citizens of the United States regardless of skin color or location of domicile, providing they meet certain qualifications. The Navaho pays all taxes (liquor, sales, cirgarette, gasoline, income, personal property, etc.) except real estate tax. We must erase forever the completely erroneous picture of the Navaho living off the government in ignorance and superstition, refusing to help himself, contributing nothing, but waiting for the next hand-out.

The Navaho reservation is rather sparsely populated, the figures for the reservation as a whole show less than three persons per square mile while certain sections have less than .01 per square mile. There is not a single town on the reservation; however, there are many small communities scattered about the land, some of which consist of only a small one-room school, a trading post, and the surrounding Navaho who may live miles apart--one hogan here, and one hogan there. (A hogan is the Navaho home which is made of either logs or stone generally round or eight sided that has no windows and but one door. It should be said that these homes are warm in the winter and cool in the summer.) In addition to these small communities there are those that are larger which are composed of a larger school (sometimes an eight-ten room school), perhaps several trading posts, and additional government facilities and organizations including such things as soil and moisture conservation, range management, forestry, health, and so forth. To adequately staff these organizations (branches) it is necessary to have numerous employees and sufficient housing which does much to increase the size of certain communities. In this paper we do not restrict the use of the term "community" to these governmentally created, artificial settlements. True, these settlements are a part of any community (and may well play an important role), but the vital element lies in the inclusion of the surrounding Navaho who through common interests and mutual cooperation think of themselves as "belonging together".

These settlements that are centered around a government activity may have the means, facilities, interest, and desire to perform real community work and service; but without the integration, cooperation, and inclusion of the surrounding Navaho they will fail or at best operate in a most limited manner.

We therefore, for the purposes of this paper, use the term "Community" in its broader sociological connotation meaning a group of people having common interests and similar goals who through cooperation and sharing strive to realize that which they seek. We do not believe a community is bound by rigid rules of special proximity, nor do we believe that size is a criterion of either its success or influence.

It is these scattered isolated communities that form the backbone of the Navaho Tribe. As these local areas become awakened, vital, vocal, and dynamic communities, so then will the Navaho people realize the goals toward which they struggle. It is these communities that must blaze the trail and lead the way.

The United States Indian Service through its many representatives on the Navaho reservation performs innumerable administrative, governmental, and practical functions. On most Indian reservations the state is prohibited from assuming jurisdiction and the federal government is required by law to provide the services and protection that a state would normally assume. In the Southwest an Indian without his land is like a fish without his water. As long as the land remains held in trust for all members of the tribe by the United States government, then the Indian will live, but when this land, their only asset, is divided (pro-rated) into individual allotments, subject to the sophisticated, unscrupulous, acquisitive white man, then the Indian will lose his birthright. One must be careful not to allow his desire for complete freedom for the Indian to blind him to the present attempts being made to disinherit the Indian under the guise of freeing him. Even today there are those who covet the land of the Indian so we must ever be vigilant to repulse and prevent these present legislative attempts to take from him his rightful land.

At Window Rock is the headquarters for the Indian Service on the Navaho reservation. It is here that the heads of the various branches (Irrigation, Forestry, Soil and Moisture, Education, etc.) have their offices. Also at Window Rock the Navaho Tribe has its own administrative headquarters. The tribe has its own self-government with representatives from the various communities on the reservation composing the Navaho Tribal Council. This organization meets four times a year to handle tribal business and chart the direction of the tribe. In addition to the central headquarters at Window Rock the government has sub-agencies located in different sections of the reservation. These small agencies have many face to face contacts with the Navaho and it is vital to have capable, interested, and sympathetic men in those positions.

Perhaps the single most important function of the Indian Service is that of education. The Indian Service operates some 70 schools located in every section of the Navaho reservation. In fact the present expanded program for Navaho education calls for over 100 schools and facilities for every child. (At present there are nearly 14,000 Navaho children of school age out of school while there are approximately 14,000 Navaho children in school.) Some of these schools are relatively isolated and have roads which at times are impassable. The size of these schools varies from one teacher to twelve teachers and in students from 15 to 350. In general these schools are well constructed and have all modern conveniences however, there are exceptions to this.

The Indian Service operates two basic types of schools on the reservation: 1) boarding school and 2) day school. A boarding school may range in size from 30 children to 350, but usually this type school is large. The day school is what the name implies and all the boys and girls go to and from school each and every day, living at home. These schools are without exception the smaller variety. There are many supposed disadvantages to the day school and they are by far the least numerous on the reservation.

Often times these schools are located a considerable distance away from medical attention and the teacher must frequently care for and "doctor" sick children as well as adults. A teacher in one of these isolated small schools finds a variety of functions to perform: including such things as doctor, judge, policeman, carpenter, mechanic, and counsellor. The life of a day school teacher may not be glamorous, but it certainly is different and challenging.

In order to more fully appreciate the existing community spirit, cooperation, and active participation in education (which will be discussed in detail throughout this paper) it would be well to present the historical background of this community. There is no doubt, but that history enables one to more clearly understand the present through the study of the past. However, one must always be careful not to believe that history predetermines the future actions of a group: true in many instances the action of a people may be traced to historical factors which still influence if not determine existing behavior. Nevertheless, it is important to realize that man is master of his fate and that what failed yesterday need not fail tomorrow. Changed circumstances and altered philosophy force mankind to constant reappraisal and readjustment of present day behavior. Incidents of history must not be thought of as eternally determining the direction and attitudes of a people.

An excellent illustration of this point is to be found in examining historical incidents relating to Round Rock's past attitude toward education and see how changed these attitudes are today.

The Navaho tribe was at one time quite troublesome in the southwest and frequently raided nearby white communities. This went on for perhaps several hundred years, but came to an abrupt halt as a result of Kit Carson's servere campaign against them during the Civil War. The Navaho were forced to surrender and then moved to a "concentration camp" at Bosque Rondondo (Ft. Sumner) their home land. This was the first continued contact the Navaho had with the white man and his philosophy and values. This concentration failed and the Navaho were allowed to return to their home land in 1868. Before the Navaho were permitted to return they were forced to sign a treaty which among other things pledged the attendance of their children in schools. These schools were to teach the Navaho white attitudes as well as the basic subjects. The government promised that for every 30 children of school age they (the government) would provide one teacher and a school room. This promise has not been kept in the past, but today the Indian Service is making every effort to provide education for every Navaho child of school age that is out of school.

After signing the treaty of 1868 the Navaho returned to his home land and started anew; this time refraining from raiding his rich white neighbor. An Indian Agent was located at Fort Defiance, Arizona who was charged with carrying out the provisions of the treaty. Article 6 of this document read as follows: "In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted especially of such of them as may be settled on said agricultural part of the Reservation, and therefore they pledge themselves to compel their children, male, and female, between the ages of six and sixteen, to attend school, and it is thereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with, and the United States agrees that for every thirty children between said ages who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elements of an English education shall be furnished, who shall reside among the said Indians and faithfully discharge his or her duties as a teacher."

Due to many difficulties, not the least of which was funds, no school was built on the reservation until 1881. This school was located at Fort Defiance, Arizona. It was most difficult to get enough children to fill this school and generally the Indian Agent located at Fort Defiance at the time would make expeditions into remote sections of the reservations to "capture" children, so as to more nearly fill the school. In 1892 a man by the name of Dana L. Shipley became the agent for the Navaho Tribe. This man from the very start had trouble with the Navaho because he tried to force them to put their children in school. Shipley would take policemen to get the children, even tieing them up to prevent their escape. Many of the Navaho did not like this; they were afraid to let their children be taken to school for fear they might never come back.

At the time that Shipley was Agent at Fort Defiance a man named Wadleigh was School Superintendent there. This man was hated by all Navaho and was instrumental in crystalizing Navaho distrust in that school and in education in general. The treatment of the children at this school during the early 1890's may have had much to do with the refusal of many Navaho parents to place their children in school. Wadleigh was cruel and called by the Navaho, Billy Goat. There are many recorded stories of the cruelty of this man, but it will suffice to say that even other Agency employees were greatly disturbed by his actions; that is, the agency carpenter wrote a letter listing some of the merciless treatment by this man, complaining ". . . Mr. Wadleigh is guilty of vile and inhuman treatment of the Navaho boys in school. . ."

Reports were made to the Agent Shipley about the condition and operation of the school at Fort Defiance, but there appears that nothing was ever done to correct these matters during the tenure of Shipley.

In October 1892 Shipley left Fort Defiance in the company of policemen and several others planning on visiting Round Rock and that vicinity in order to obtain children for the Fort Defiance school. Shipley wrote, explaining the reason for this particular mission: "Being desirous to fill my Agency School with Navaho children, and considering the fact that part of the reservation lying in the vicinity of Round Rock had not contributed any children to the school, it appeared to be the best and most proper district to visit."

At that time there was a powerful Navaho leader who lived near Round Rock by the name of Black Horse. Black Horse was opposed to education and also was very unfriendly to white people. He heard that Shipley was going to visit Round Rock to collect children for the school at Fort Defiance so he gathered some of his followers and went to Round Rock. There he spoke against education and told the people not to let the Agent take the children away. Shipley was equally determined to take the children in spite of any and all opposition to the contrary. A meeting was held to discuss the matter of education and sending the boys and girls to school. Shipley spoke at length on the value of education for the Navaho children and stressed what would happen if they persisted in their opposition to sending their children to school. Black Horse was adamant and refused to allow any children to be taken to the school at Fort Defiance. Neither man would compromise and an explosion was the result.

No one knows what was the spark that ignited the fire, but history tells that Black Horse and his followers attacked Shipley. In Shipley's own account of the matter to the Commissioner of Indian Affairs he states: "He (Black Horse) worked on his followers to such an extent that they rushed on me, and very violently overpowered me and removed me from the building in which the council was held. Here they continued their violence on my person, until a very powerful friendly Navaho, assisted by my police, the trader Chee and his clerk Mr. Hubbell, succeeded in tearing me away from them and getting me inside the trader's store again."

After this escape preparations were made to defend the trading post and barricades were set up. Outside the wildest excitement prevailed as Black Horse and his band prepared to lay seige to the building. In the confusion one of Shipley's policemen managed to slip away and rode for help to a group of United States troops some 25 miles away.

There is little doubt, but that the Navaho could have wiped out both the trading post and its refugees. It appears that such was not the intention of Black Horse; instead they surrounded the building and made a most uneasy time for the persons inside. Shipley states: "We were subjected to this very uncertain suspense for nearly 36 hours, with the Indians continuing their treats throughout the entire time. I was compelled to make all sorts of promises to this gang of theives and murderers in order to partially pacify them."

United States troops under the command of Lieutenant Brown arrived without incident and released the occupants of the beseiged trading post. A truce was made and peace was had. A Navaho present at that time later related this incident concerning the meeting of the Army officer and Black Horse: "It's enough,' said Black Horse and the officer to each other, as they embraced and patted each other on the shoulder... At that point peace was restored, I guess."

The Agent Shipley left Round Rock without any children and later without any children and later the troops left. Shipley tried for some time to obtain sufficient troops to arrest Black Horse, but with no success. In 1893 there occurred a similar happening in which Shipley was involved at another section of the reservation. He resigned soon thereafter as did the school superintendent, Wadleigh. Thus ended the control of two men who were violently disliked by the Navaho. This entire account is detailed in an interesting manner in a booklet entitled "The Trouble At Round Rock" published by the United States Indian Service in 1952.

The fact speak for themselves: 1) the people at Round Rock under the direction of Black Horse were definitely opposed to education for their children; 2) this opposition took a violent form at a fairly recent date (1892); 3) the people at Round Rock were successful in keeping their children from attending school at time and for some time to come; 4) for reasons known or unknown no school was built at Round Rock by the government; and lastly, 5) there are people alive at Round Rock today who remember and were present at this "trouble" at Round Rock.

From these bald, cold, historical facts one would never expect to find a community at Round Rock today which is one of the finest and most progressive in education and community cooperation. And yet this is what one finds today. Through their earnest and determined efforts the people have their own school, which was not built by the government. They have an active Board of Education which is instrumental in selecting program and policy. Round Rock is now the leading school in adult education and response, as well as in general community interest and participation in the school. These are but a few of the ways which now characterize the Round Rock community and its people. The rest of this paper will afford ample illustration of the radical change that has occurred in the thinking and actions of the Round Rock people; changing from a community which was vehement in its dislike of education to one that proudly supports and successfully advances the cause of education.

COMMUNITY WORK AT ROUND ROCK

First Year 1952 - 1953

It must be said that community work at Round Rock did not begin as easily as hoped. In the first place rapport had to be established with the people of the community and this took more time than anticipated; secondly, one's own place and role must be defined and established. Many scientifically trained persons may object and consider unwise the method selected to achieve the desired rapport, but I would like to suggest that perhaps the goal desired be different. It was felt that only through genuine friendship based on face to face and continual contact could the desired result be realized. This type of approach has been labeled by some as the participant observer technique and has in the literature been discussed and analyzed. Without going into the supposed advantages and disadvantages it is felt that the only true yardstick of this technique lies in the end result, purpose, or goal of such study. For this author it is the only way to reach the goal selected; namely, the absence, as far as possible, of all barriers and artificial distance between the Navaho and the author and their respect and sincere friendship. The coldly "scientific" objective approach which observes dispassionately the human drama must of necessity miss the height and depth of human struggles which distinguishes man from the robot. Truly to feel the pulse of the Navaho and to understand him and his way, as far as humanly possible, can be realized only through sharing.

Upon arrival at Round Rock early in the month of August, 1952 there was little outward evidence to indicate the spirit which was later revealed and the heart of the community. It was felt that the Navaho would quickly come to welcome the new school teacher and the rest would be easy. Such was not the case as nearly four weeks went by without a single Navaho coming to visit the new school. It might be said that the author did as much work as possible outside so as [illegible] show the Navaho how hard he was working. Even this seemed to have no success and it must be confessed that a self-centered and self-sorry attitude was adopted. Serious question was raised as to whether these people realized what they were missing and their lack of ability to judge sincerity and interest! These were dark and fretful days. After four weeks had elapsed one day two Navaho walked over to the school. One was recognized as the man who worked in the Round Rock Trading Post; the other unknown. This latter man appeared stern, gruff, and formidable. He was introduced as Sam James and Navaho Tribal Councilman from Round Rock and was to prove to be the closest and finest friend as time progressed. Through the other Navaho, who did the interpreting, a conversation relating to the school was undertaken. The plans and even the dreams were expressed and discussed; at the conclusion of this the first meeting with Sam James, hopes and expectations were high.

It was learned that during the preceding four weeks Sam James had been up on the Lukachukai mountain (where most of the Round Rock people go during the summer months due to the water and grass). At this first meeting Sam expressed appreciation at the work and effort spent on behalf of the school.

At this time the school at Round Rock consisted of a tar-paper covered building which had been converted into a classroom the preceding year by Sam James. This building is some 50' x 18' the rear portion of which is used as the kitchen for the school. (The noon meal is prepared and served at the Round Rock School.

There is employed at this school a full time Navaho assistant who prepares the meal at noon.) There was a large abandoned flour mill located near this original classroom. In fact the tar-paper building was at one time the warehouse that was used to store flour from the mill. Also there was a sheet tin warehouse which was used by the school to store school supplies, both food and instructional. There was no running water at the school and all water had to be carried by bucket from an artesian well, feeding a stock through some 500 yards distant. During the winter months sometimes the water would freeze at the through and we would have to wait until it thawed. Of course there were no running water toilets, but rather the old fashioned "out-houses". This is a brief description of the school before the community became alive and took action; it should be compared to that which now exists at Round Rock.

After that first meeting with Sam, he often came to school and looked and helped. Following his lead other Navaho came to the school and interest became evident. It was decided that a general community meeting would be a "good idea". This was first discussed with Sam and he set the date and the order of business. Word went out that on a certain date a meeting would be held at the Round Rock School. On that date people began arriving by wagon, horse, foot, and by truck. Sam was sitting at the "speakers table" at the front of the class room; with him were several of the older men from Round Rock and they constituted a very impressive array. They had saved a seat up front for the author. The meeting began slowly and almost unnoticed; Navaho continued to loiter and talk outside seemingly unaware of what was going on inside. The author was nervous if not scared and felt very much as a defendent in a law-suit wondering whether there were any friendly eyes present. After some introductory remarks, lasting about 15 minutes, Sam turned and asked for the feeling and thoughts of the author. Outwardly there were no friendly faces; everyone looked sternly and listened closely. An attempt was made to explain the purpose of the school and the importance of the community in the success and existence of the school. It was a talk that no doubt the Navaho had heard many times, but it was resolved that the difference would lie in the fact that this would be more than mere words, but rather take form and substance in actual experience and practice.

At the conclusion of this little talk other Navaho got up and expressed their views. Everyone spoke warmly and offered advice freely and sincerely. The remarks of one man are remembered yet: "You are welcome and wanted. May you stay long enough to like us and help us." This was the first experience with a local Navaho meeting and created a respect and interest in the further use of this device. It may be said that in truth we have utilized the community meeting frequently and successfully since that time. A month never goes by without having at least one general community meeting; often times more. It may be that the peculiar situation of the Navaho, relative isolation and infrequency of social contact, increases the chance for success of such meetings. Be that as it may, it is known for a fact that in certain areas of the reservation meetings held by the community are infrequent if not rare; and these very meetings are attended by few. At Round Rock there has never been less than 40 at one of the community meetings and often there are as many as 100. When one considers the distance traveled by each family, often by horse and wagon, then one may begin to understand and appreciate the interest in these meetings by the community. It must be said that these meetings are not held to discuss "earth shaking"business; there is no problem too small for presentation and discussion.

We feel that much of the vital spirit of the community was uncovered at these meetings. It is felt that the single most important fact in the development of this community and its awakening lay in the frequent use of community meetings to discuss any and all problems; and in these meetings to give the people a true voice in the determination of policy and direction of THEIR school. Many may laugh and ask, "What policy can a small "two-bit" place such as Round Rock determine?" We feel that the participation of the community in ALL matters related to the school, i.e., enrollment, health, recreation, improments, and etc. (not after decisions have been made, but before,) will create the only climate in which both the community and the school can truly grow. To feel, either that the people are incapable of judgment because of their lack of special training or that "it's none of their business," is to divorce the school from the very people it is supposed to serve and may be likened to rowing a boat with one oar. Perhaps if we are really honest the underlying motive lies in that we like to work and lead in such a way as to appear necessary and important.

In the Indian Service it is vital to make the Navaho communities feel that they are more than mere "pawns" to be moved at the caprice of distant officials. Community work is possible only to the extent that the community feels they have a part in the determination of matters affecting them. The author feels that this concept is in reality the desire and object of the Indian Service and it is earnestly hoped that the Service believes that it is far less harmful to break a rule than to break a community. We like to think that we are and that in so doing we are truly working for the Service. It is felt that any community eventually responds to this type feeling. To be able to do real community work it is necessary that all barriers be down and that the community be able to trust you completely - Let Them Know You Are In Their Corner.

To illustrate the importance of keeping the community informed and taking them into your confidence can best be shown by telling an actual story that happened at Round Rock several months after arrival in 1952. During the fall and winter months the Navaho people have large religious ceremonies lasting many days at which people come from all over to visit and partake of some of the blessings bestowed. These are called Yeibechai dances and are attended sometimes by several thousand Navaho. It was while doing to one of these, which lasted all night that on the final night, a drunken Navaho man - around 35 - came up to my "pick-up" truck and proceeded to tell all what he didn't like about the school at Round Rock. This man was, by the way, from Round Rock himself. He said that the new teacher was no good and that he hadn't been asked to talk to the boys and girls. He further stated that many of the other people at Round Rock felt the same way and wanted a change. After these remarks he staggered off into the night, but the damage was done and the words had their effect. The rest of the night was spent thinking the whole matter over and frankly the most recurrent plan was to pack up and get out. I had not been at Round Rock then so long as to have any roots and strong sentiments. The following morning this whole matter was discussed with the Navaho assistant at the school and it was she who suggested we go and talk this over with Sam James. This was done and he listened seriously and attentively. He quickly spoke reassuring words and then sent horsemen to go to all the surrounding hogans (homes) and tell all the people that there would be a meeting at the school that very afternoon. People began to arrive by horse and wagon and by truck and by noontime there were over 40. One man was sent to get the Navaho who had made the remarks the preceding evening, but he returned and said that no one was home. The group waited several hours, but to no avail and a new meeting time was set for the following day. The next day once again a large group gathered, this time over 60. The older men sat in the front of the school room; two chairs were placed before these older men and they were occupied by the two principals in the case. Sam James had disqualified himself since he was prejudiced in my favor, so that there were but three "judges" sitting in front; none of whom spoke any English. Each old man got up and made general remarks, then they turned to me and asked me to tell my story. This was done stressing the fact that I was concerned mainly with whether the statements were true in regard to the feeling toward me by the rest of the community. When I had finished they turned to this Navaho and asked him to tell his story which admitted the fact that he was drunk, but that he did say these things. These three old men sat and thought for quite awhile then asked the assembled group to express their views. In general they spoke in favor of the present school and the new teacher. Many of the people were quite disturbed at this Navaho for making those remarks and said so bluntly. Then the spokesman for the "judges" got up and looking directly at each of us said that he was glad that the community was given an opportunity to discuss this problem and that each of us thought enough of the community to present it to them openly rather than hide and hold it. He further stated that out of this meeting he hoped that the two of us would see clearly and become friends; there was no doubt that the people were satisfied with the school and all wanted it to so continue, however, he said that it would be good if the two of us would work together for the benefit of the school, in a spirit of mutual respect. He then asked us to shake hands and forever forget this unpleasant experience.

In retrospect those words proved words of profound wisdom and ones which were to open the door to richer and more complete acceptance. Now (summer 1954) this man and I have become close friends and he is one who helps at the school and has become truly a stanch supporter of the school. In fact he has become one of the leading figures in the affairs and direction of the school. "Out of darkness light shall shine."

This experience may be summarized as one in which a problem arose and was presented to the community for discussion and decision. It should be emphatically stated that the selection of this method on my part come about not through wisdom but chance - the suggestion by the Navaho assistant at Round Rock School. This method o presenting the problem to the community had these advantages: 1) it provided an opportunity for sharing with attendant individual and community growth; 2) it kept the matter close to those whom it concerned; 3) it strengthened rather than weakened the community; 4) it made the community feel necessary and important.

From these two different stories of two communities and their problems one can draw certain conclusions; first, all communities have their problems which to an outsider may or may not look important; second, a person working in a community will be confronted with these problems from time to time; third, such a person cannot escape the responsibility of facing these problems - sooner or later the alert person will find a situation which forces his attention; fourth, there is more than one technique to use in these situations and one must choose. This choice may not be a conscious one, but one should certainly consider all possible means and the probably result of each. There are at least two major avenues of approach to community work: 1) working WITH the community and 2) working FOR the community. In the first, one is primarily concerned with letting the community decide its own direction with the community worker playing a guiding, but not a leading role. In other words, one walks with instead of ahead of the community. Without doubt this first method (working with the community) has many difficulties not the least of which is personal glory. It is easy to lead with the attendant spotlight and attention, but it is most difficult to guide and let the community get the publicity.

The second method (working for the community), is one that may be more popular. Using this technique one leads the community and with the use of technical information directs the community. It is necessary to assume that under this method the community workers possess knowledge which makes his chosen directions and plans for that community correct, of course, realizing that he is only human and may make mistakes. There is no doubt, but that many people who operate under this philosophy are dedicated persons who are sincerely trying to help. The difference therefore lies not in the end, but in the means. One is basically orientated toward helping the community help itself making sure that the community itself makes the choices and decisions. The other is primarily directed toward helping the community through leadership and plans which originate outside of the community, but which are based on special training and knowledge.

Any one who works in any capacity in any community will have at one time or another a chance to but one of these two techniques into practice. Personally it is felt that the only true lasting progress results from use of the first method - working WITH the community. It is more challenging, less spectacular, but more rewarding in the true sense of the word.

In discussing community work at Round Rock for the year 1952-53 it might be well to present in brief certain of the things in which that community participated. Previous to the fall of 1952 there had been no show (movie) at Round Rock. The preceding year one had been attempted, but proved to be economically impracticable. (To have a weekly entertainment movie means the expenditure of from eight to twenty dollars payable to the company from whom the film is rented. This means that the show must be well attended by the local Navaho, who pay 25¢ per adult, if cost is to be met.) The community at one of the meetings said they wanted a and that they would try hard to support it. On that basis a weekly show was held at Round Rock School every Monday. True to their word these shows were well attended and at certain shows extra money was collected which went into a community fund which was used to help defray the expense of community parties, etc. The attendances at these shows varied from 15 to 50. Before the start of any show there was held a short news period as well as a time for anyone to get up and discuss anything. Often out of these short informal talks something would appear that warranted the interest and attention of the entire community and a general meeting was called. It was necessary to be careful not to make major plans at these shows because many Navaho were unable to attend due to the cost of the show (it should be said however that no Navaho was ever turned away from the show because he lacked money). So if community solidarity is an object it is vital that meetings that discuss and decide questions of interest and issue be held only when and where all may come.

As well as having community meetings it is most important to have community parties. Navaho are like any other people and like to have a good time. The opportunity for this is most limited on the reservation because of the sparsity of population and difficulty of travel. Nevertheless the school provided an excellent place and reason to have community social gatherings. The first day of school created a fine opportunity for this. It had the additional benefit of familiarizine the people with the school and the teacher with the people. The composition of one of these "parties" is most informal and in all probability would not be so classified in sophisticated society. This first party had soda-pop and cookies prepared by some Navaho ladies using our school material and oven. There were several brief talks and many kind words. Much of the newness and strangeness was removed from both the Navaho and myself that day.

It was our plan to try and have one community party a month and this was adhered to more than anticipated. The next large party was held at Thanksgiving. We planned to feed all the community at school that day and to have an afternoon of talks and games. One of the men in the community donated a sheep to add to our own school food, which consisted of turkey and the "works". There was no way of knowing how many would come to school for this occasion but we prepared food for many. When the day was over we had fed over 200 people and had that many contented "customers". Word was beginning to go around that at Round Rock they cared for the Navaho and the school was working with the community.

The Christmas party bore fruit of these comments passed by word of mouth around the reservation. At the Christmas party at Round Rock 1952 there were over 300 present. Through the cooperation of groups and individuals all over the country presents were available for all children. A small Christmas program was presented by the school boys and girls, care being taken not to have it a program run entirely by the school. After the school portion different community men participated by singing Yeibechai songs and then there was the everpresent talks and discussion. Food was again served to all the people, as at Thanksgiving.

There were several smaller parties during the coming months all of which were well attended. The Final school community party of (note) that school year was held on the last day of school May, 1952. We had planned it for some time previous and expected a large turnout both of local Navaho and distant Navaho. This event may be best likened to that of a regular Field Day. There were many games for all ages and both seces. Prizes were given to the winner in each event; there prizes coming in large part from surplus food we had judiciously saves from our school warehouse. Navaho came by foot, wagon, truck, and horseback to this final party. There were over 350 adults present that day. It was from these parties and meetings, held this first year, that we were able to eliminate and select those things which brought forth the maximum response and pleasure. There is no doubt but that one can only learn such things in particular communities through trial and error. What was learned the first year was put to use the second year. Advice for one community may not held true for another area; the only rule is to plan with the community and plan often. In isolated areas people are eager to come together for pleasure or business and frequent opportunity should be provided.

Next it might be well to discuss examples of community cooperation that occurred during the first year at Round Rock (1952). As mentioned earlier in this paper the school had no running water at all when I arrived. The community was most anxious to correct this, as were we at the school. Through community efforts and donations enough pipe was obtained. (The government was unable to provide the pipe or even the fittings because the buildings which housed the school were not owned by the government and they are prohibited by law from expending money on or in buildings not owned by the government or leased by the government.) The community efforts which resulted in getting the pipe were: 1) direct appeal and help from the Navaho Tribe; and 2) direct appeal and help from the community. So we had our pipe and soon after bought the necessary fittings. We had hoped to have a government plumber install the pipe, but this did not work out. We had enough pipe and enough fittings to install one outlet of running water somewhere at the school. It was decided by the school board - which consists of three Navaho chosen by the community and the teacher - that the best place for this single outlet would be in the kitchen where it could be used in preparing the food, and cleaning the dishes, as well as by the boys and girls for drinking purposes. Volunteer labor was requested and the next day there were four men who began to dig the necessary trenches. It was hard work because the ground was hard and baked but slowly and surely the trench was dug. There was a long delay as we waited for help from the government plumber who was himself a plumber came and helped us install the pipe and connect the fittings. It was a great day in the life of that community when the faucet was turned on and water came out. They felt that they had done something themselves to help THEIR school. Even today Navaho from Round Rock will show visitors the pipe and water they put in.

Another example of community cooperation is to be found in their response to school transportation. As mentioned earlier Round Rock School did not have many of the facilities that other schools had. Round Rock School was strictly a "day school" and the boys and girls went home every night. This meant that the boys and girls had to walk to and from the school every day. Some of them lived over five miles from school which meant that they would have to walk over ten miles a day. This situation was, of course, not good, but during the fall months it was at least not physically harmful. However, when the weather got cold (sometimes it would get down to 20 below) and snow came, then this situation became difficult if not dangerous. By way of comparison it would be well to describe the set-up in the three surrounding schools so one may see the hardship imposed on the Round Rock Navaho. At Lukachukai School, which is located 18 miles to the south and east, all children board at the school. They have dormitories and the personnel to care for the children on a 24-hour basis. Therefore they have no problem as to climatic extremes. At Rock Point School, which is located 18 miles to the north of Round Rock, there again all the children are of the boarding variety and there are facilities provided to care for the children 24 hours a day. At Many Farms School, which is located some 20 miles to the south, the government has provided a large school bus with a driver which each day picks up and takes home the boys and girls. Many Farms School is a "day school" like Round Rock, but the difference lies in that transportation is provided.

So here again was a community problem, one that affected everyone. The boys and girls were prepared to walk and did walk; perhaps the only ones who worried were the parents and the teacher. At that time I had just traded in my car for a "pick-up" truck. I decided, entirely on my own, that I would use my truck to pick up the children who lived quite a distance from school. The parents had brought no pressure whatsoever; the decision was made on the basis of need. It was hoped that the government would be able to provide the necessary gas, but such was not the case. Thus was the Round Rock bus service inaugurated. In an average day around 50 miles were covered picking up and taking children home. The gratitude of the parents was obvious and satisfying. Often they would bring corn, melons, mutton, etc., to school to give me. Such was the situation for several months. Then, at one of the general community meetings, the purpose of which I was not told, an unusual number of Navaho attended, including all the parents of the children who attended school. Other items were discussed and disposed of, but the crowd did not seem to become restless, rather seemed to be waiting for something that was yet to happen. It should be said that my Navaho (comprehension of the language) was at that time very poor and it was all I could do to grasp a word here and there. Presently a Navaho rose, took off his hat, and began to speak. I knew he was talking about the school, but that was all I understood. Other individuals then got to their feet and expressed their opinions. Then the first man pulled some money from his pocket and placed it in his hat. He then went around the room "passing" the hat. It seemed as if everyone was contributing and I felt that I must show my good will by putting in my share, which I did, much to the amusement of the group. Not knowing the cause of their mirth I joined in and we all had a good laugh. At the conclusion of this collection the man came to me and gave me the money. Thinking he but wanted me to count the money this I did and prepared to give it back, but at that time an English speaking Navaho came forth and explained the whole thing. He had evidently been selected to interpret this to me, but was told to wait until it was finished. He said that the people of the Round Rock community wanted to thank the teacher for taking such an interest in their children and using his own truck to pick up the boys and girls. This he said was deeply appreciated and to show the teacher that this was more than mere words they had collected this money, the purpose of which was to help defray the cost of the gas and oil. The amount collected totaled over twenty dollars, which is a small fortune when one considers that the average per-capita income of the Navaho is less than $100 per year. This spokesman for the community continued and said that at every community meeting held thereafter money would be collected to go toward the gas and oil. During that school year nearly $100 was collected for that purpose. Is it little wonder that I have such profound respect and admiration for these people? This gesture on the part of a people who have so little, and yet are so willing to share that little, will never be forgotten.

There is one more item to be discussed before we summarize the events of the first year. This item is attendance at Navaho religious ceremonies. The Navaho are a people who are deeply and reverently religious. They have their own religion which still has meaning for them today in this time of stress and pressure. This is not the time to present even an outline of the major points in their religion. Suffice it to say that "sings" (curing ceremonies) are frequent and vital to the Navaho. At Round Rock, because of its relative isolation, these beliefs are even more pronounced and during the winter months there hardly passes a day that somewhere near there is a "sing". (These sings last from one day to as many as nine, and are usually marked by prayers, offerings, sand-paintings, and other ritual. They are held generally to effect recovery of someone who is sick, or to keep someone from becoming sick.) Anthropologists have long studied the Navaho and their ceremonies and the library is full of books describing in minute detail these various "sings". All aspects have been ably discussed, including such things as "objective behavior", "action patterns", "rationale and sanction" and many others. The tendency, it is felt, is to dissect away the real meaning, to have pages of detail, yet to miss the essence. As the doctor cannot through dissection explain life, so neither can the anthropologist explain Navaho religion through empirical description. True, the anthropologist may, by using this method, reconstruct the physical framework of Navaho religion, but it will have no life, no spirit, and no meaning. Religion, by its very nature, defies objective and scientific analysis. IT IS MORE THAN THE SUM OF ITS PARTS; it is more than detailed description, "observed behavior", and "action patterns". Religion may be studied scientifically, and science may, as the years go by, buttress and confirm religion, but religion will always be above and beyond the realm of science -

never completely described and understood by the scientific method.

Now to get back to the subject under discussion before this digression, namely, attendance at Navaho ceremonies at Round Rock. It was strongly felt upon arrival at Round Rock that these ceremonies were sacred to the people and that I would not attend one unless asked to do so. This again is contrary to the technique of the anthropologist who attends any and all ceremonies regardless of feelings to the contrary. Often he feels that the payment of money can buy all things. My interest has always been keen toward the religion of the Navaho and I longed to attend these "sings" but my respect for the community was greater. It was one Sunday in the month of December, 1952 that a Navaho family came to the school and asked if I would like to go to one of these "sings" which was being held for some relative. The answer was, of course, yes, and so it happened that I attended my first Navaho ceremony. Since that time more than fifty were attended during the rest of that school year. Once it became known to myself that they wanted my presence then there was none too far. Without doubt this strengthened my position in the community because they would say, "He goes to sings like a Navaho" or "He thinks like a Navaho because he likes to go to sings".

There occurred one incident about this time which might be described as illustrating the response and warmth of the community. There was a ceremony some 20 miles away and it was decided to attend. Sam James and several others from Round Rock went along. Realizing the distance, and feeling that those people at the "sing" would not know who I was, there was considerable question in my mind as to the wisdom of the trip. Sam James insisted that I go, largely, he said, because I had not seen this particular part of the ceremony. So we all left, but with no little misgivings on my part. We arrived at the hogan where the "sing" was to be held and went inside. Once inside several people looked closely. Finally one said, "Who is this person?" Sam James said that I was a Navaho boy. The other person still was not satisfied and said, "He doesn't look like a Navaho boy, but rather looks like a white boy." To this Sam said, "He may look like a white boy but he is Navaho because he thinks like a Navaho." This ended the discussion and I was accepted and welcome.

Another similar thing happened that year (1952) but this case involved a medicine man. I had been asked to come to a sing which was held some 10 miles back in the rough country beyond Rocknd Rock. The medicine man who was to be in charge of this sing was one who was active in the Round Rock community and one with whom I was very close. When I arrived at this place it was dark and the sing was already in progress. I could not see any one I knew, but say many who were total strangers. Once again I felt out of place and almost left. At about that time the medicine man came out of the hogan, saw me and asked me to come inside, which I did. Once inside I was conscious of staring if not unfriendly eyes and again there were questions as to who I was (this hogan was outside the Round Rock community). To these questions the medicine man, whom all respected, said, "He is Navaho and knows Navaho ways." From then on I was more than welcome.

These two incidents show that once the community accepts you then other doors are opened. There can be no doubt but that people respond toward one who is honest in his support of their institutions. This is to be differentiated from one who is interested, but for toher reasons; for example, extracting secrets or just plain curiosity. A community likes to see positive and concrete evidence that you believe in them. It is felt that this participation and sharing of this vital element of Navaho culture has done much to establish and enforce one's position in the community. If one is to work with a community then he must live with the community: This means all facets of community life and interest must be familiar to the person who wishes to work with the community; not only those that a are appealing and easy to observe and understand. One must try, as far as humanly possible, to think as they think, eat as they eat, and live as they live. Only then is it possible to understand their thoughts, feeling, and emotions; only then can acceptance become real, and growth become positive and lasting.

These previous pages which discuss some of the events at Round Rock for the first year (1952) have sought to show the gradual yet perceptible growth on the part of the community and the teacher. At the beginning of the school year 1952 nothing apparently existed in the way of community spirit. If it were not for the visit of two Navaho this teacher may have come and gone without having "reached" the community, not even realizing its existence. Certainly this is something to remember; never judge a community and never feel that outward behavior, or lack of it, means that this type of response will forever be forthcoming. Give the community ample time to react and respond; remembering that often the slower the doors open the greater that which lies past those doors.

In summarizing, the various things that were done at Round Rock during the year 1952-1953 that are believed to have contributed to the development of the Round Rock community include the following:

1. Frequent community meetings.
2. Frequent community parties.
3. Community projects selected by the community.
4. Community decicions on community problems and affairs.
5. Frequent recreational and educational movies.
6. Respect and interest in community institutions.
7. Belief in the dignity and culture of the community.
8. Belief in the integrity, sincerity, and honesty of the people.
9. Mutual respect and cooperation.

These then were the tools that were in use this first year and from which such bountiful rewards were reaped.

COMMUNITY WORK AT ROUND ROCK

Second Year 1953 - 1954

The first topic to discuss for the year 1953-1954 is that of expansion of the physical plant at Round Rock School. As mentioned in the previous chapter there was little at Round Rock except a tar-paper covered class room and one tin warehouse. In addition there was an abandoned flour mill with a warehouse attached to that structure. In the first year (1952-1953) there were some 35 Navaho children going to school. In taking a complete school census we found that there were more than 150 children of school age out of school because of the lack of space in Navaho schools. The community at one of their meetings discussed this problem and it was decided to try and enlarge the school at Round Rock so as to be able to take care of some of these children out of school. This matter was taken up with the Indian Service and their cooperation was assured. They would be unable to build or even convert existing buildings but they promised to furnish and equip any building. The Indian Service agreed to provide a second teacher to teach this additional classroom as well as all educational supplies. The community raised the question of transportation, telling how it had been done the preceding year, and here again the government, through the school superintendent at Chinle, recognized the need and sincerity of the Round Rock community and agreed to provide a school bus and a bus driver. It is felt that these fine things, which the Indian Service was willing to grant Round Rock School, were the direct result of the awakened community interest and spirit which occurred the preceding year. The previous year (1952-1953) Round Rock School received nothing, but the people kept working and became vocal in their demands for adequate school facilities. Perhaps the Indian Service realized that these people at Round Rock were vitally interested in an opportunity for education for their children to the extent of even contributing their labor and money. Perhaps the Indian Service just felt sorry for this little struggling community; or perhaps the stars in the sky began to smile. Be that as it may, the fact remains that Round Rock did for the first time get the attention of the Indian Service and through their help was able to expand.

Here again the community meetings played another outstanding role. It was at these meetings that the needs and wants of the community were made known to Mr. Payton who is the government superintendent of the school area in which Round Rock is located. It was at these meetings that Mr. Payton told the community that they would get these things. It should here be stated that Mr. Payton was and is a champion of the Round Rock School. I can still remember the meeting during which the community asked if they might have a second classroom teacher and have a real bus like other schools; to which Mr. Payton replied an unqualified "yes".

Again we turned to the community meeting and there got a petition signed by all adults in the area requesting the Navaho Tribal Council to donate to the Round Rock School the sum of $500 with which to convert the flourmill warehouse into a classroom. Soon after Sam James and myself went to Window Rock where the Tribal Council meets to formally present this petition. Prior to our presentation some group had just requested the sum of $5,000 dollars and without any discussion that amount was quickly granted. When it came our turn Sam spoke to the group, of which he is himself a member, telling of the need and what the government had promised to provide if a building could be found. There followed questions and prolonged debate. Fortunately we had our complete census data along and so could tell them how many children of each age were out of school and even where they lived and how a bus could reach them. The Tribal Council meeting adjourned at 5:00 p.m., to reconvene at 7:00 p.m. Needless to say we were there when the group met that night. After some more questioning the sum we requested was finally approved and granted. Through the cooperation of the Navaho Tribal Treasurer (Maurice McCage) arrangements were made to send the tribal carpenter to Round Rock and help make the conversion.

This was presented to another meeting and volunteer labor requested to help in the necessary work in changing a windowless warehouse into a suitable classroom. Once again we had no trouble in getting all the help we could use and these men working under the direction of the carpenter made the proposed changes. Five windows were added, a new roof built, wall board installed, linoleum laid, electric wiring and other necessary items were done to make this new building a satisfactory classroom. No one knows the satisfaction a community gets by seeing, through their own efforts, improvements and progress being made in something they feel important.

After this initial experience with expansion and improvement the community decided to enlarge the school further. All felt that to have facilities for adults as well as children would add to the usefulness of the school. The next item selected was a community shop and sewing room. There was a small partially destroyed wooden shed nearby and it was decided to tear it down and use the lumber in the construction of this new shop and sewing room. Through the donations of several groups (including churches and women's clubs) additional lumber was purchased and this new building took shape. Tools were donated, including a fine assortment by a carpenter's union, as well as two used sewing machines. This completed the outside and the inside of this building.

It should be said that we at Round Rock do not wait until we have all the necessary material and money in order to complete one of these projects, but rather we start, often not knowing how or even if we will finish, and trust. Thus far we have not stopped any project and we feel that if we waited until we had the necessary means we would yet be waiting on our first project. Interest and spirit quickly die if delay is encountered. Often where money is lacking sweat provides an acceptable substitute.

By this time the community was going in "high gear" and looking for additional improvements. Our next item was the construction of another warehouse which was sorely needed by the school. This was accomplished through the help and cooperation of the community. In matters of this sort we often would consult our Board of Education which was the official body which decided what was to be done and when. There is one problem that always confronts one working with a community and in a community; namely, whether to utilize power vested in a special group (usually smaller and easier to get together for meetings) of limited size or to always work with and through the largest possible group which usually is the community. At Round Rock there were and are certain factors which make the use of the smaller group necessary at least in certain instances: 1) the people at Round Rock do not speak English (there are about 10 out of 400 who do); 2) the people at Round Rock are not acquainted with certain modern conveniences; and 3) the difficulty of travel makes weekly or more frequent meetings burdensome. Therefore after long debate we decided that we would always leave major projects, problems, and decisions up to the community as a whole but that there would come items of lesser importance and decisions of a minor nature which may be safely handled by a sub-group selected by the larger group. That is, of course, the principle that the United States is founded upon - democratic representation.

Let it not be thought that at Round Rock there is all work and no play. An important project decided upon by the community was the construction of a school softball diamond and a baseball diamond for use by the men. (This whole question of sports will be discussed later.) Also it was decided to build an official type basketball court. Needless to say we didn't and don't have a gym but we do have one of the finest outdoor basketball courts I've seen anywhere. These recreational improvements have done much to create and increase a real community spirit. It is important never to forget any age group in a community, but try and provide activities and things which interest all groups; having also certain items which appeal largely, or even solely, to one particular group.

The Indian Service again backed the school and as a result this time we received outdoor playground equipment. There is now at Round Rock School a large and popular slide, a multiple see-saw, and, of course, a jungle-"Jim". If one had passed Round Rock School during the school year 1952-53, even the most observant would not have realized there was a school at Round Rock. It rather looked like a deserted tar-paper barracks. Through the united efforts of the community, with the help of the Indian Service, the Navaho Tribe, and outside individuals and organizations, the school at Round Rock began to grow and look like a school. Today even the least observant person would recognize that there is a school at Round Rock.

Here is a good place to list the added buildings and facilities as well as the improvements realized during the school year 1955-1954 at Round Rock School.

1. Second classroom and second classroom teacher.
2. School bus and full time bus driver.
3. Community shop and sewing room.
4. School warehouse.
5. Softball diamond, baseball diamond, and basketball court.
6. Playground equipment.
7. Enrollment increase from 35 to 60 children.

Following the pattern set the preceding year we held frequent community meetings and parties during the school year 1953-1954. There was one new occasion which we celebrated in fine fashion - the dedication of the Round Rock School. It is the custom that when a formal school dedication be had. Although our school certainly in outward respects failed to qualify as a "new" school we in the community were determined to have an official dedication. Once again the community the community in one of their meetings selected the date and made plans to carry out this wish. Indian Service Officials from Window Rock and other sections of the reservation were invited. Navaho Tribal officials from Window Rock were invited. A committee of several women was chosen to see that sufficient food would be available for all the guests. The Board of Education planned the program and the order of speakers. Another group was in charge of seating arrangements and parking facilities. The nearby Gallup (135 miles) radio station was contacted and they consented to announce once a day, for the five days prior to the dedication, news of the event.

One of the items that is usually included in large dedications of more sophisticated Navaho schools is that of "blessing" it by a Navaho medicine man. I originally thought that this would be good at our school. However, this matter was presented and discussed by our Board of Education and they decided against this feature. They said in areas where this was done it was not for the benefit of the school, but rather for the benefit of the white people. By this they meant that the "blessing" was done in order to please the white officials who could go home and say they had seen a Navaho "sing" (ceremony). They added that it was not good to use this portion of this ceremony as a show (feature attraction) and that REAL Navaho would not so lower his religion. It goes without saying that the Round Rock School Dedication did not include this "blessing" feature.

The Director of Navaho Education (Indian Service) Mr. John Carmody, the Chinle Area School Superintendent (Indian Service) Mr. Lee Payton, and the Navaho Tribal Secretary-Treasurer, Mr. Maurice McCabe, were among some of the dignitaries who were present that day. Navaho came from all over to witness this event in the life and growth of the Round Rock community. After all had eaten their fill of mutton stew, fried bread, peaches, and coffee they retired to the place where chairs had been placed in order to watch and hear the rest of the program. This was the first time in the history of Round Rock that a person of the prestige and importance of Mr. Carmody had visited their community and talked to and with them. One of the important events in the program was the unveiling of the Dedication Plaque. This had been prepared especially for the occasion by Mr. Robert Roessel and described, by word and picture, the spirit of the community. It has been mounted and framed and placed on the speakers stand covered by the United States flag. At the proper time this plaque was unveiled, then read to the community in Navaho (it, of course, was written in English). After this unveiling the various dignitaries spoke to the people stressing generally the fine community feeling and spirit; the outward manifestation of which was this new school. At the conclusion of these talks various members of the Round Rock community rose and spoke, thanking the visitors for coming to see THEIR school and adding that the Round Rock people would always support and stand behind THEIR school. This ended the program which lasted all afternoon and once again the Round Rock community saw the fruits of their own efforts and planning giving them something to talk about during the winter nights and months. (This dedication was held on October ___, 1953.)

THANKSGIVING 1953. On this day, as was done the preceding year, the Round Rock School held its Thanksgiving party and program. Using the previous year as a guide we knew enough to increase the amount of food prepared. Also we requested and had present a loud-speaker system with which we announced the news and which was used by the community speakers. Just prior to Thanksgiving the school had received a large shipment of surplus potatoes all of which were sprouting and near spoiling; we decided to distribute these potatoes to all present. The children at school filled sacks with these potatoes and at the selected time distributed these sacks to each and every family. There were about 300 Navaho present at this party.

It should be stated that we continued with our plan to have one community party a month during 1953-1954. Also we did have an opening day school party.

CHRISTMAS 1953. After the construction and completion of our shop and sewing room it was used by the school as well as by the community. The older boys had a shop period three times a week while the girls had sewing twice a week. In shop the boys made individual chairs while the girls made hand towels. It was our plan to have a chair for each and every family in the Round Rock area (75) as well as enough for one per family for all visiting families. By starting in the month of October we were able to make and paint 115 chairs to which we added the name of every family in the area. The others we left unnamed. The girls did likewise and finished over 100 hand towels. With these two items the boys and girls of Round Rock school had the Christmas feeling of doing something for others and through their own efforts helping others. The preceding Christmas we had not done any such thing but this year we were interested in trying to make the boys and girls understand the real meaning of Christmas. With this type of presentation the children had many weeks to build up the Christmas spirit.

Groups and individuals from different parts of the country had been sending clothing and material which we in large part saved for the Christmas party. It is positively amazing the support and interest one finds off the reservation to help the Navaho. Without doubt one of the vital jobs a person has when working with a community which has little material means is to tap this stream of outside interest to the direct benefit of that community. There are people in New York and there are people in California who would gladly help a needy community in many ways. One has only to have the patience and a willingness to inform and keep informed such sources in order to utilize and benefit from the use of such sources. Through the kindness of many people in many parts of the country we had collected over 1200 pounds of used clothing which we planned to distribute at the Round Rock School Christmas party, 1953. It was decided by the community that in order to be fair it would be best to have this clothing placed in such a place that many people could see it and try it on. Therefore, we set up an "outdoor store" beside one of the classrooms. The clothing was placed on tables and divided according to sex and type of garment; i.e. all women's coats were on one table, all men's pants were on one table, etc. In all we had over ten tables in use, plus a special place for shoes. Behind the "counters" we had members of the community who had volunteered and they acted as "sales" personnel. A man from the community was selected to act as policeman in order to prevent too much pushing on this "special bargain day". This proved tremendously successful and the community went home well clothed. This Christmas Party had the additional advantage of providing an opportunity to gain "visitors" as friends and focusing the attention of surrounding communities on Round Rock. People from many distant sections of the reservation came to this party and their good-will and kind words serve as a stimulus for the Round Rock community. There were close to 350 people at the 1953 Christmas Party. Each and every family received both a hand towel and a chair. Each and every family received clothing to fill their needs and wants. Each and every child, in school or out of school received oranges and candy. Finally, each and every person got to see Santa Claus!

There was a school program and a community program, much as there was the preceding year, only this year the community had more things to present, as did the school. The feature attraction was the distribution of gifts by Santa Claus. As mentioned earlier all presents had been prepared with the name of the family on them. Then those families that came from outside of the Round Rock community received their gifts from the stock that had no names. At the conclusion of the Christmas Party, Sam James, the Round Rock Navaho Tribal Councilman, said that he never thought Round Rock would ever have such a good Christmas. There were other Tribal Councilmen present and they expressed their surprise at the size and nature of the Christmas Party and also their gratitude at having been invited. Here again is food for thought: A community needs the interest and respect of other communities; when a community is having a party or something going on it can do well to invite nearby communities and leaders. There is no better incentive to community development than the respect and admiration of surrounding areas. Many distant Navaho came to Round Rock to share Christmas because in their community they were having no such occasion and community celebration. This fact, coupled with the fact that they were welcome and even received presents, certainly made the Round Rock community appear in a favorable light. The Round Rock community acted as if the outsiders were their specially invited guests for whom this entire party was prepared. It made our community take pride in its hospitality and our people, pride in their community.

So in comparison between Christmas 1952 and Christmas 1953, it is felt that the chief difference lay not in what was done, but for whom and by whom it was done. In 1952 the Christmas party was put on by the Round Rock community, for the Round Rock community. No attempt was made to invite or include visitors, and activities were largely restricted to the Round Rock people. The boys and girls contributed nothing to either their parents or to the community and of course visitors were not even considered. The 1953 Christmas party was put on by the Round Rock community for the Round Rock community AND for the surrounding communities. Special effort was made to make sure that in no way would the visitors be left out or neglected. In fact this can best be illustrated by this incident. Due to the number of visitors one visiting family did not receive a chair - we had run out - a Navaho from Round Rock tore off the tag with his name on it and proceeded to give that visitor his chair. Also the boys and girls at school by their own request had prepared these gifts for not only the Round Rock community, but also for the visitors from surrounding areas.

Perhaps the Round Rock community took one step forward as a result of the 1952 Christmas, but they advanced many more steps as a result of the 1953 Christmas. They were realizing that the greatest and truest happiness comes from helping others.

FINAL DAY OF SCHOOL PARTY 1954. This party was held at Round Rock, May 13, 1954. The community had decided the types of events that they wanted for this field day. We had learned from the previous year that any and all events done on horse back were enjoyed (even such things as tug-of-war and relay races were planned for horse back). Following the general plan used the preceding year we added only those contests that were requested by the community. The community was interested in having a real competitive horse race, complete with prizes. This sort of event is seen in all the rodeos of off-reservation towns as well as in the local Navaho rodeos which occur in some of the larger communities on the reservation. The Navaho love horse racing and appreciate the chance to bet and watch as well as enter their own horses. The Round Rock community knew that a real rodeo would not be practiable but hoped that this choice element might be incorporated in the school field day. So it was that a feature attraction became horse racing at the Round Rock Field Day.

Posters were prepared by the school boys and girls telling the time, place and some of the events. Other posters were prepared which explained the rules and prizes for the horse races. The community decided that it would be best to have two separate horse races. One race would be exclusively for Round Rock horses and the other for all outside horses. It was felt that if there were but one race there would be too many horses entered and that some of the people who wanted to enter a horse would be unable to do so; on the other hand with two races everyone could enter easily. The Round Rock community was determined to provide an opportunity for other communities to enter their horses as done in all the large rodeos where any and all horses may enter. Through the cooperation of the school, trader, and community, prize money was collected so that in each race there could be awarded a first and second prize. To show the interest in this horse race the Round Rock men began to practice with their horses several months before the actual Field Day. On that day there were 13 horses entered in the Round Rock section of the race and there were 8 horses entered in the other section. Some horses were brought to race from as far as Shiprock and Ganado (about 70 miles away).

Once again we utilized the media of the Gallup radio and had news of the Round Rock Field Day (Final day of School Party) broadcast for nearly a week before the event. Also we invited some Indian Service officials at the request of the community. The Round Rock community is most anxious to keep the Indian Service informed on its progress and events. Frequent invitations and progress reports as well as the use of pictures (photographs) are most helpful in this regard. There is no doubt but that a community can accomplish much solely through the results of its own labor; however, far greater accomplishments can be realized through the actual and active cooperation and support of outside groups and organizations which may range in size and interest from the United States Indian Service to the Webster Groves Garden Club (Missouri).

An interesting feature of this 1954 Field Day, which again expressed the spirit and cooperation of the community, is to be found in regard to the matter of drinking. Among the Navaho today one of the most acute problems is that having to to with drinking and drunkenness. In certain communities on the reservation all public and communal gatherings have been eliminated because of this problem; that is, where many Navaho collected, be it for a show, or for a meeting, drinking resulted and often times the event ended in a "state of disorder". This was and is a perplexing problem and one which we discussed frequently at our community meetings. At the meetings which discussed and planned the Field Day this matter was continually talked over. The entire community was asked by the Board of Education and by individual Navaho to refrain from any drinking on this occasion and to do all possible to prevent it on the part of the guests and visitors. The young men, among whom this problem is greatest, were talked to individually and collectively stressing the desire to make our community stand above the others. The point was made that the Round Rock community could set an example and provide a clear atmosphere rarely seen in surrounding areas. If the Round Rock community, so the argument ran, wanted to excel and surpass other communities, then it had to LEAD in all facets of life. Once again the people responded and although there were nearly 400 Navaho present there was not a single drunk present. This fact can only be appreciated by one who is familiar with the reservation and its present day problems. This fact - the absence of any drunks - immeasurably strengthened the pride and respect this community felt toward itself. Indian Service officials and others cognizant of the drinking problem were amazed when told that we had no such problem at Round Rock during this popular field day. An individual can talk himself "blue in the face" trying to change or alter human conduct but a community, through public opinion and pressure, can effect radical change in such conduct.

These then were the sort of meetings and parties which the Round Rock community enjoyed during the school year 1953-1954.

There were several new items which were introduced during this year (1954). One of the most important and most fruitful was that of adult education. The entire field of adult work among the Navaho is full of challenge and opportunity. There is no doubt but that if a community is to progress and determine its course adults must be interested and educated. By education I do not mean formal academic learning but rather I use that term broadly, to mean the learning which results from all experiences, particularly those shared with others. The more frequent the opportunity for a people to come together meaningfully, the stronger that community. By use of this adult education the community had one more reason to come together and act together; thereby strengthening the Round Rock community.

The people at Round Rock were very anxious to learn how to write their names and know the different coins. Through extension this interest included such things as basic English words, writing letters, world news, citizenship and voting, to name but a few. When the people were asked if they wished adult school, 20 raised their hands. It was decided that each and every Thursday we would hold adult classes at Round Rock School, open to all.

Adult work has not been very successful on the Navaho Reservation and this was borne in mind when contemplating the inauguration of such a program. One of the so-called successful examples of adult work was in a community where the attendance never exceeded ten and which was eventually dropped because of lack of interest. Due to the lack of transportation it is difficult to expect Navaho to regularly attend night classes. (Adult school must be held at night because the school facilities are in use during the day.) Another factor which mitigated against the success of adult education in some areas lay in the feeling of other adults toward those who attend. In some areas the adults who went "to school" were looked upon as "dumbies". Also there must be considerable respect, understanding and rapport between the one who is trying to teach and those who are trying to learn. We strongly feel that if this adult program had been undertaken the previous year it would have failed and that a large part of the success of this work lay in the feeling and mutual respect that existed and was developed during this past school year (1953-1954).

In order to overcome the first difficulty in the successful operation of an adult program (transportation) we decided to use the school bus in transporting adults to and from school. It was not feasible to pick up all adults as many live where there are no roads but at least there were many whom we could reach who wanted to come to "school". It was very surprising at the number who walked to and from school each time, never missing even in rain, snow or storm.

The second obstacle was more formidable (adverse public sentiment) but nonethe less easily conquered. If all the leaders, all the influential persons, and English speaking and non-English speaking people attended, then public opinion would be on our side. Such is what happened: The Navaho Tribal Councilman attended, the local school board likewise attended, local medicine men, women with prestige, English speaking and non-English speaking Navaho all joined in the adult program. Actually we had the power of public opinion on our side had we ever wanted to use it. People were proud of the adult school and proud that they attended regularly.

The last factor to consider (rapport with community by teacher) has been briefly presented. The important thing is not to attempt something of this nature until there is considerable cooperation and mutual respect. The first year at Round Rock provided the basis by which the community could make judgment. It meant that the people were no longer dealing with an unknown element; a person whose feeling they knew not.

Thus by eliminating these possible pitfalls before we began the adult school we greatly increased the chances for its success. This adult school became one of the most-outstanding features of the Round Rock community this past year. The attendance for the whole year averaged 46 and we once had as many as 56 present. Word spread to neighboring communities and we had adults attend from as far away as 20 miles. The Indian Service became very interested and sent several officials to observe and confirm. This, of course, had a stimulating effect on the Round Rock community. English speaking Navaho were organized into a citizenship class whose primary purpose was to qualify its members for voting. In the state of Arizona there are certain laws in regard to registering for voting which include being able to read certain sections from the Constitution and interpret them. Prior to 1954 there had not been one registered voter at Round Rock despite the fact that there were several World War II veterans in residence. At the conclusion of this citizenship class, a part of the adult education program, there were 18 registered voters at Round Rock.

A brief summary of the subjects covered in this program might be helpful at this time. It must be remembered that out of the average adult attendance 46, only about 6 could understand English, which meant the scope and focus of the material must be somewhat limited. In the preparation of material for the adults it was always necessary to keep in mind this basic division - those speaking and understanding English and those who did not. A partial list of some of the things which were taught at the Round Rock Adult School is:

1. Familiarity with the alphabet - ABC's.
2. Use and care of the pencil - it should be remembered that the majority of the adults had never seen a pencil before or at least never used one.
3. Ability to read and write one's name.
4. Use and recognition of common English nouns such as, flour, coffee, bread, milk, horse, sheep, Navaho, Round Rock, etc.
5. Use and recognition of more difficult English words such as, American, government, election, vote, community, democracy, etc.
6. Democratic processes and organization including registration for voting.
7. Arithmetic and familiarity with coins and change.
8. Letter writing and simple manuscript writing.
9. Reading English.
10. Reading Navaho.

These items were used by both groups; for example, the English speaking section were the ones who learned items 5 to 10 while the non-English group were primarily concerned with items 1 to 4 (however this latter group often had individuals who, through interest and/or ability, learned some of the more complicated and difficult items).

The above listing is in no way meant to be complete, but rather to give an idea of the scope and nature of the Round Rock Adult Program.

In summarizing the effect and success of this adult work too great emphasis cannot be given to the role it played in consolidating and crystalizing community spirit and cooperation. Perhaps the easiest and best way to describe the influence of the adult program would be to relate several incidents regarding it. The first one shows the initial community interest as seen in one individual. The second related to the practicable application of some of the material presented. The last illustrates the effect this program had on the community.

First Incident - The Round Rock adult school was scheduled to begin one cold

Thursday in the month of November. This announcement had been made at the preceding community meeting and it had also been announced that the school bus would go around and pick up all adults living near the road. However, one very important particular was overlooked, namely the time. There was one old Navaho lady who displayed great interest in the adult school as it was discussed and presented in the meeting dealing with the formation of this school. On the appointed day she walked several miles to the road to await the school bus. It was a cold raw November day and she waited and waited and still the bus never came. After waiting on the roadside for over four hours she gave up and began to return to her hogan. It was then that our school bus came by and picked her up. You see the school was to be held that night and we began our bus service around 5:30. This lady had thought that the bus was to come "when the sun was high in the sky" (about 1:00 p.m.) and when no bus came after over four hours of waiting she lost hope and started to go home. When we picked her up we all had a good laugh as she told the story on herself, closing with these words "at least I didn't miss the bus".

Second Incident - One of the regular "attenders" of the adult school was a man who held a minor office in the community (certain communities are organized into "Chapters", a term selected by the Indian Service and these chapters are recognized by the government in dealing with that community - this man was a chapter officer of the Round Rock Community). For the first several adult classes this man spent the entire time practicing writing his name. At the end of each class there would be page after page of paper with his name written many times; these he would carefully collect and take them home to study and practice some more. One day in December, after adult school had been going on about one month, I hoppened to be in the Round Rock Trading Post and noticed this man up at the counter. In front of him was his railroad unemployment check (certain Navaho who work on the railroad during the summer months receive railroad unemployment checks for a specific period of time during the winter) which he usually "signed" with his thumb-print. However, this time the man disdrainfully pushed the ink pad away and asked for a pen. You should have seen the eyes turn toward the counter as this Navaho signed his name with a pen. After returning the pen to the trader the Navaho proceeded to tell the other Navaho in the store that it wasn't difficult to learn how to write one's name, and how proud he was that he could write his own name.

Third Incident - After more than seven months of successful adult school the community naturally became quite proud of this program, especially in light of the fact that they knew that in no community on the reservation was such a program more successful than at Round Rock. The Round Rock Board of Education was authorized by the members of the adult school to offer the services of that group to aid and advise in the establishment of adult programs in other interested communities. In fact the adult school has set up a small committee whose function is to do this very thing in helping other communities set up a similar program. This committee is to "advise, consult, and plan with any and all communities that are interested in adult education."

From these three incidents one can get a good picture of the effect that this adult work had on the Round Rock community. The need in each and every Navaho community for some adult work is great and obvious. It is hoped that during the next year (1954-1955) we may be able to include some health education in this adult program. The people have requested it and need it, if only we can find someone qualified to present it to them. Thus by reflecting the interest and needs of the community the adult program may expand, enlarge, and remain vital to these people.

Whenever adult work is imposed from above or whenever it ceases to reflect the wishes and needs of that community, then it will fail.

There is one more major point to discuss under new events for the year 1953-1954. Earlier we mentioned sports and the construction of ball diamonds and basketball courts; now is the time and the place to discuss this further especially showing the effect that such a program had on the community. During the first year school basketball games were played both at home and away (this was, of course, continued during the second year) which created a great deal of interest and competition between Round Rock and the neighboring schools. It was evident that sports were enjoyed by all the schools concerned so we were interested in enlarging the sports program during the second school year. This was done in two ways: 1) continuing and enlarging the place of basketball, and 2) organizing and inaugurating league softball.

Round Rock school held a meeting to discuss the possibility of beginning a regular softball league in which every school played every other school a specific number of times. The major problem was to draw up rules which would be effective in forcing all schools to compete at an equal level. In other words, it is grossly unfair to allow a school with an enrollment of 350 to compete unrestricted with a school of an enrollment of 60. Rules must be drawn up to protect the small school if effective competition is to result. If a child is competing with his peers he does not mind whether he wins or loses, but if he feels that the game was unfair and that the other players were too big then positive harm will result. After much discussion rules were drawn up and given to representatives of all schools present.

The soft ball league was to culminate in a softball tournament. At the conclusion of the softball league there was to be a softball invitational tournament held at Round Rock. Here again is something to think about in working with a relatively small, isolated community: Try and bring other communities to your community at every occasion and opportunity. Often times, by acting first and contemplating later, the community benefits. At Round Rock School we have no facilities to entertain large numbers of boys and girls and do not even have some conveniences regarded as essential by some, but we were determined to have the softball tournament at our school. Having presented the idea of a softball tournament at this sport meeting of school representatives we proceeded to outline its character and composition asking the advice of the others as to the most convenient and practicable starting date for this tournament to be held at Round Rock. The date was set as to when it would start at ROUND ROCK. There is no doubt, but that if we had waited, for one reason or another, some other school would claim and have the tournament because of their superior facilities.

The point made is this: Round Rock School brought many other schools to Round Rock for this tournament to the delight of the boys and girls as well as that of the community. It gave the Round Rock community one more thing to talk about and one more thing to hold its head high about. Round Rock may not have the finest buildings; Round Rock may not have the latest physical improvements; and Round Rock may not have the best "educated" community, but Round Rock does have the best community spirit and Round Rock does have events and programs that larger communities do not have.

The days of that tournament brought over one hundred spectators a game and Round Rock was once again host to other communities. It certainly must be added, for the sake of the galland Round Rock School softball team, which selected for itself the name, "The Round Rock Rabbits," that they came in second in the final tournament standing and received the second place trophy (trophies were awarded to both the winner as well as the runner-up.) From the action and reaction of the Round Rock community you would have thought that they had just won the World Series; many of the adults knew absolutely nothing about the game of softball, but they knew that their team was happy and that was enough for them. The little community of Round Rock held its head high that night.

Providing a sports program for the school and all the boys and girls is but half the fun. There remains the young men of the community on whose hands time often hangs heavy. At Round Rock there were many men ranging in age from 18 to 35 who wished for the opportunity to participate in some sort of sports. Many of these men had either been away to school or had been in the service and learned to enjoy sports there. It was with the help of these men that we put up our basketball court; it was with the help of this group that we made both a softball diamond and a baseball park. During the winter months basketball was played by these men and we even went to surrounding communities to play. In the spring months and summer months the Round Rock men played (and play) baseball and softball.

The baseball games are not regular, but average about one per week during the warm weather. At one of these games played at Round Rock it is a usual sight to see many trucks and cars pulled up beside the backstop to watch and cheer. It looks as any other small American community Sunday baseball game. The players run just as fast, hit just as hard, and play just as good in the eyes of the community as the New York Yankees or the Saint Louis Cardinals.

There are those who question the advantage of sports for either school boys and girls or even adults. Let us first examine the benefits of a comprehensive school sports program on the Navaho Reservation. In the first place there is little or no contact between boys and girls of one community and those of another which may be rectified through inter-school activities. We had at our school boys who were 12 years old and yet had never been to even one of the surrounding communities; until, of course, they went to all such places playing basketball and softball. There were children who were not familiar with the neighboring schools and those who knew none of their contemporaries in these schools. Education certainly means more than sitting behind a desk and pushing a pencil; it must and does mean learning and enlargement in ALL aspects of life. An active and planned sports program on the Navaho Reservation for the Navaho Indian Service Schools brings children together and provides that opportunity for growth and learning. Children meet each other and become friends; their sphere of interest is broadened and deepened; and they see new things and new places.

In the second place, sports played by Navaho children provide a place where English is spoken. I have never heard Navaho spoken by the boys when entreating a teammate to "hit a homer". I have never heard Navaho spoken by members of our softball team when counting the "balls" or "strikes" of anyone. I have never heard Navaho spoken by our team when discussing the next game or the last game. If English be an object, and I'm sure we all know that it is, then I fail to see how anyone can ignore sports as a valuable tool in teaching this vital and important subject.

In the third place, we find such universal advantages as: 1) enjoyment and just plain "fun"; 2) health and physical growth; 3) opportunity to learn to work together and be a member of a "team". Many more benefits of an enlightened sports program may be found in the literature on the subject; this is neither the place nor the time to tackle this field; one certainly beyond the author's ability. However, it is felt that we are entitled to present and discuss the problem as it affects the Navaho school.

I am convinced that the children at the Round Rock School learned much from their many and varied experiences connected and concerned with our sports program. To deny this would be to deny the validity of the statements by present day educators who stress that experience is learning. I am convinced that the community at Round Rock benefited from the sports program developed by the school.

Without doubt there is considerably less cirticism of sports for adults so I shall make no attempt to defend this position, but rather I should like to show how this particular program for the men helped the community. In the first place it gives the men something creative and worthwhile to do. "Idleness is the tool of the devil." In the interest of getting a good team the men would practice long and hard. Evidence of this practice can be seen in the games played.

In the second place the sports program for the young men drew (and draws) attention to the Round Rock community. People would hear about Round Rock's baseball team or their basketball team; others would see our teams play. Good publicity is good for a community. In the third place this sports activity drew the young men toward the community. On the reservation the younger people (under 35) often feel that they have less reason to be community conscious and more reason to be bitter and aloof. Using this team concept the same persons became vitally interested in "winning for Round Rock". It gave them something about which to orient their relations with the other people and some way whereby they could contribute something valuable, in their estimation, to the community.

In the fourth place it provides a wholesome opportunity for the young men to come together. The chance to enjoy sports together and visit other communities together, draws this group together.

We are certain and positive that this two-fold athletic program has proved beneficial to all the people at Round Rock. The community without doubt has been strengthened through use of this medium. We feel that other communities may enjoy the same rewards through use of a comprehensive athletic program. To make certain that we be not misunderstood it should be clearly stated that we are in no way discussing or including professional highly competitive athletics, but rather local amateur and amateurish athletics. These are the kind that benefit the individual, the team, and the community.

We have now, in general briefly discussed some of the events and happenings of the first two years at Round Rock. All that remains is to present in more detail the execution of a community planned project so that one may be able to see the various steps taken and the satisfaction realized in its fullfillment. This may be illustrated by the explanation of the Round Rock community Shower and Laundry Project.

There is no place for a Navaho man or woman to take either a bath or shower on the Navaho Reservation unless he lives in a house that has plumbing, or works at a place where there is plumbing. Needless to say this means that the vast majority of the average Navaho have no such facilities available and never have had the benefit of such luxury. In fact I know of no community shower in the entire central and western portion of the Navaho Reservation.

The people on the reservation (Navaho) have in general no place to wash their clothes except at the stock trough or in buckets at home. There are few places where the Navaho has the benefit of washing machines. These few places are usually found where the Navaho live in fairly large town-like communities and are in close touch with the whites and their ways. In the community at Round Rock there is not a single washing machine nor do I know of one in the surrounding area.

At different times the Round Rock people have mentioned the need for a shower and laundry which could be used by all the community. This thinking was akin to the white person's dream of how he needed and could spend a million dollars. However, the Round Rock community was willing to do more than daydream and they realized that much could result from their own efforts toward attaining their "dream". At these community meetings this matter was presented by the Navaho who were most interested, and discussed by the entire body. All agreed that such a community project would fill a great need and be in line with the thinking that the Round Rock community was a leading community. Sam James was, here again, one of the influential supporters of this project.

Everyone realized the need for pipe, fittings, fixtures, cement, as well as, a washing machine. These things don't grow on trees and yet the community wanted to proceed with those things that they were capable of managing, such as the construction of the building to house the shower and laundry. A rough plan was drawn up showing the size of the proposed structure and the various partitions; it was decided to house both features in one building. The community supplied men to go up on a nearby mountain to cut down logs for this community shower and laundry. By use of logs we could cut down the construction expense to almost nothing except for the roof.

Through the kindness of the government we were able to borrow a large truck with which to go to the mountain and with which to haul down the cut trees. Every morning for a week we would leave Round Rock early and head for the mountains. There would be from two to six Navaho "on board" as well as myself. Upon arriving on the mountain we would cut down aspen trees, chop them into 21 foot lengths, and peel them. In all we cut 47 logs which were loaded on the back of this truck for the slow and careful descent down the mountain. It took repeated trips to haul all the logs down as we were only able to haul about ten a trip. (These logs were about 18 inches in diameter at the butt end.) People from the community were usually on hand as we arrived with each load and helped us unload. After a week of strenuous labor all the necessary logs were collected.

The next necessary material to gather was that of sand and rock. The Indian Service again helped us through the loan of one of their dump-trucks, with which we hauled all the necessary sand and rocks. It struck me as humorous that in a country so full of sand, one must go miles to fine the right kind of sand. To find the proper type of sand it was necessary for us to drive some twenty miles away to an isolated wash which the Navaho said was especially good for cement work. Once again we had the cooperation of the community and men from the community went with the truck to help in the loading and digging of the sand. We also hauled six or eight loads of rock to use in the foundation of the community shower and laundry. This work of hauling the sand and rock took about one more entire week so supplies that it took the community two full weeks to collect the needed supplies so that actual construction could commence.

Once we had all the material certain Navaho volunteered who were good at mixing cement and making foundations. Later other Navaho worked who excelled in log work and actual carpentry. If anyone thinks that making a log structure is easy let me assure that person that it is most difficult. Those logs are heavy and with limited tools it is most difficult to handle and shape them.

This discussion of the role the community played in collecting the material and the actual construction of the building is considered adequate enough so that we now would like to tell how the other vital equipment and material was obtained. In general, help was received from three sources: 1) the United States Indian Service, 2) the Navaho Tribe; and 3) the interested individuals and groups.

When this matter was discussed with Mr. Payton of the Indian Service he pledged all possible support from that agency in aiding in the realization of this community project. We were promised the necessary pipe, fixtures, and perhaps even a washing machine. Without this wonderful cooperation and assistance this proposed shower and laundry would have been most difficult, if not impossible, to complete. This sort of cooperation and active support by the Indian Service is remembered and appreciated by the people at Round Rock. From a school that received nothing (1952-1953) the Round Rock community has seen a growing interest on the part of the Indian Service toward this small school and surrounding community.

The Navaho Tribe was also contacted in this regard and although it was impossible to obtain money from them at that time they were anxious to do all they could to help. This help consisted in sending their carpenter and plumber to Round Rock. The difficult and technical tasks of drains, leading the pipes, etc., were areas where they provided invaluable assistance.

Interested individuals and groups were responsible for the important and necessary means with which to purchase lumber and supplies. This building needed a roof, it needed doors, it needed windows, and it needed partitions, to name some of the things for which money was needed. Through the generosity of many people we were able to buy the necessary things needed to complete the shower and laundry. This valuable source should never be neglected in working with communities of limited means. Often the response realized surpasses one's fondest expectations, to the direct benefit of the community.

The people at Round Rock now have a community shower and laundry. This building, in particular, stands as a monument to the Round Rock community and to their perseverance and foresight. Let no one ever say that the physical size of a community determines the potential achievement or possible progress of that community. At Round Rock one finds an excellent example of a community limited in size and resources but which nevertheless excels other more ideally constituted communities in both word and deed.

A community is not created from ethereal subetances; it is not something composed of unique or unusual elements which are united through divine caprice. But rather a new community is like a seed which lies dormant in the ground awaiting certain conditions before maturing and breaking through the ground; so must the "birth" of a community await the awakening realization that, through sharing, progress may result, and that common objectives exist and may be achieved through mutual cooperation and endeavor.

At Round Rock one finds an interesting, if not unusual, example of the growth and development of a community. The potential exists wherever people reside, but at Round Rock the seed developed with spectacular results. To the Round Rock community the future beckons appealingly and brightly and, armed with past experiences, it shall move ever forward, confident that through continued cooperation and mutual respect even greater heights may be realized.

COMMUNITY WORK AT ROUND ROCK

Third Year - 1954-1955

As was done in the preceding section, it would be well to consider first the expansion of the physical plant at Round Rock. In order to appreciate the extent of this expansion and to understand the reason therefor, a little background on the new Indian Service policy would be in order. As has been stated earlier there were approximately 14,000 Navaho children, of school age, out of school during 1953-1954. Under the leadership of Mr. Glen Emmons, the Commissioner of Indian Affairs, a positive program was inaugurated to put all children in school.

Part of this Navaho Emergency Educational Program (N.E.E.P.) included:

1. Construction of trailer schools in isolated areas.
2. Enlargement of existing facilities.
3. Placement of certain children in peripheral off-reservation schools.
4. Construction of public schools on the reservation.

It can definitely be stated that more was accomplished during the year 1954-1955 to get all Navaho children in school than in all previous years put together. By the close of the school year 1954-1955, 8,000 additional children were in school.

This concentrated program is continuing and will not be terminated until all Navaho children desiring an educational opportunity are so provided. Of course, the continuation of this program entails expenditures and the responsibility for these, and final authority, rests with the Congress of the United States. It is earnestly hoped that Congress and the American public will, at this late date, discharge the Peace Treaty obligations assumed in 1868, as well as this nation's moral obligation to provide adequate education for all Navaho children.

To even the occasional traveler on the reservation the change is easily apparent. Trailer schools have sprung up in all parts of the reservation. These trailer schools consist of "quonset hut" buildings for the class rooms and kitchen; trailers for quarters for employees; and toilet trailers for the boys and girls.

The purpose of these trailer schools is to provide educational facilities in relatively inaccessible areas not serviced by existing schools. In those areas where trailer schools are successful permanent schools will be constructed. In other areas where the community fails to support the school, such schools may be moved to a new location. The philosophy behind these trailer schools is well understood and accepted by the Navaho. They like schools in their communities and wholeheartedly endorse the idea of having their small children attend school in the local community.

Another evidence of progress in the new educational program is the establishment of large public schools. These reservation public schools, of which two are completed and two others are being built, contain a complete plant housed in beautiful permanent buildings. They are built with federal funds and then turned over to the local school board. These completed public schools are located at Fort Defiance and Ganado. The one that is being completed is located at Tuba City, while one is planned for the Chinle area, perhaps at Many Farms.

As a result of the N.E.E.P. program, Round Rock School received: 1) a quonset-type classroom; 2) a toilet trailer, and 3) a new diessel light plant.

During the latter part of the summer of 1954 men arrived to construct and install these additions. Local Navaho helped, and rapid progress was made. Now, for the first time, the boys and girls had running water toilets and a place to take a shower. The toilet trailer was perhaps the most appreciated addition, at least on the part of the school children.

The construction of the additional classroom (quonset) made available space for use as a dining room and full time community meeting place. It meant that now there was always a place for community meetings, even while two classrooms were in operation.

The Witte diesel light plant enabled continuous power and made the school a self-sufficient unit. Heretofore, electricity had been obtained from the Trading Post and hence the school was dependent; with the installation of this power plant the school became independent.

These major physical improvements were the first government supplied buildings ever located at Round Rock. They materially increased the size, scope and efficiency of Round Rock School. The Navaho were able to see clearly that cooperation toward common goals was possible and practical between the community at Round Rock and the United States Indian Service. These buildings will long stand as a monument to that cooperation. Perhaps that will be an invaluable by-product of the N.E.E.P. program: i.e., renewed faith on the part of the Navaho in and toward the Indian Service.

ADULT PROGRAM. The previous year Round Rock had an unusually successful adult program as a result of which the community received a full time Navaho literacy worker. One of the local young men, who attended the adult school himself the year before, was selected as the literacy teacher. (The Indian Service has a program established which is called the "Literacy Program": The object of this activity is to teach the Navaho to learn to read and write his own language as the first step in learning English.)

Due to the number of adults enrolled and their varied educational levels, it was decided to divide the group into two separate classes. The larger group was, of course, the non-English speaking group, and they were placed under the direction of the newly appointed literacy worker. It should be remembered at this point that the Round Rock Program was still oriented toward reading and writing English. This was the felt and expressed need of the people, and our programwas directed toward that end, and not toward reading and writing Navaho.

The second group was under my direction. There were from ten to twenty in this group, and they had some knowledge in speaking or reading English. They were our "college students" so to speak, and had appropriate work. Again the effort was made to teach and make available the subjects and material that interested them. We undertook a comprehensive course in American History which was followed by a survey-type course in Navaho history.

I strongly believe that the Navaho has a right, and that there is a need, for them to know facts concerning their past and its impact and influence on the history of the Southwest. Many of the old people are dying and with them go the traditions and stories. Scott Preston, who is at present (1955) the Vice-Chairman of the Navaho Tribe, has voiced similar sentiments, wishing to see certain traditions and stories taught and discussed in schools.

This is not to say the Navaho should return to the past, there to dwell in the glory of bygone days, ignoring the future and caring little for the present. This is not a "back to the blanket movement", but rather it is the recognition and realization of the worth and the difference in and between people. Out of an understanding and appreciation of the past, progress can be made. We, of the Christian philosophy, teach and learn about the days of Moses, the tribulations of the early Hebrews, the stories and miracles of Jesus, and today these stories are as real and meaningful as they were centuries ago.

We do not accept them to the exclusion of our democratic beliefs, but rather "through union lies strength". Should we not grant the Navaho the same opportunity and privilege? Their history is as rich and meaningful to them as ours is to us. The school must and should accept this challenge and teach a comprehensive course in Navaho History.

I believe a two-fold Navaho History Program can be developed: 1) that part covering the early beginnings of the tribe, including myths, religious beliefs, stories, and traditions; and 2) that part, starting with recorded history, including the earliest record and coming on down to the present. Such a program would do much to stabilize and strengthen Navaho society in these times of increased disintegration and cultural crises. A people with no tradition are a beaten people. The present dichotomy between the educated and uneducated Navaho, and between the conservatives (the long-hairs) and the progressives, could be adequately bridged by use of this method, i.e., education in the schools to include Navaho History and stories.

The Round Rock adult program took but one step in this direction; however, this initial step clearly demonstrated the value, interest, and importance of such a program. We plan and hope to develop and continue a similar, expanded program at each and every opportunity.

It is hoped that some time in the near future such a program, enlarged and emphasized, may be included in the course of study for all schools on the reservation, or any school educating Navaho children. The Navaho must confidently face the future, resolutely deal with the present, and understandingly view the past.

These two separate adult classes would generally come together for refreshments before going home. Ladies in the community often arrived early in order to prepare cookies and kool-aid. There is no doubt but that these refreshments played a large role in the success and high attendance at the Round Rock adult school.

In summarizing the Round Rock Adult Program for the school year 1954-1955, I would say that it was largely directed toward expansion. In a community work it often is necessary to make choices which are based, in part at least, on time available and ease of operation. With more time there is no doubt that the Round Rock adults could have further developed the subject of Navaho history; as it was, the major emphasis went rather into an easier channel - that of expansion. It would be well for communities and community workers to remember that there will be frequent opportunity for choices and decisions. Community goals and interests must be known and established so these choices may be made more intelligently and based on community desires.

SPORTS PROGRAM - 1954-1955. The Round Rock School continued its varied and inclusive sports program. The reputation established the previous year in the "world of sports" paid off in different ways. Other schools aimed for the "Round Rock Rabbits" and it became a mark of prestige to have beaten the Rabbits. The community interest continued and increased as more and more adults followed the team wherever it went.

Basketball was less important than the previous year and games were limited to nearby schools. However, the school team did very well. It seemed as if everyone was waiting for softball. Other schools knew that 6 out of the starting 9 members of the Round Rock team had graduated, and Round Rock was believed to be easy to beat this year. The Rabbits shared no such thoughts and proceeded to perform like champions!

The league had been expanded and now included these schools (the total enrollments are listed for comparative purposes): Chinle - 250; Nazlini - 180; Lukachukai-160; Many Farms - 100; Rock Point - 90; and Round Rock 74.

The schedule included two games with every other team, on a home and away basis. At the end of these regular league games the Rabbits had a record of 7 won and 3 lost. This was good enough to put Round Rock in second place in the league, which entitled the Rabbits to a beautiful trophy.

There was an added attraction this year in an "All Star" game composed of the two outstanding players from each team except the league leaders. These All Stars played the league champions in an excellent close game which the All Stars won, 4 to 3. This All Star team added much to the general sports program because it enabled members of the different teams to play with each other on the same side.

The annual softball tournament was not held at Round Rock this year. Both this and the All Star game originated at Round Rock, but other teams were adamant in their refusal to have these games played there. They contended that it would give the Rabbits a tremendous advantage, so the games were played elsewhere. Such is the price of success! The 1955 tournament was held at Chinle and Round Rock lost to the team that went on to win the tournament. That closed "the books" on the softball activities at Round Rock School.

The benefits and values of such a program are listed in the preceding chapters. These benefits held good again this year. Perhaps the distinguishing factor in 1955 was the recognition by all other schools that Round Rock has both the spirit and the team. The community itself basked in the warmth of success and prestige.

Another sports venture, originating at Chinle, (where the largest boys attend school) was a Track Meet. All schools were invited and of course Round Rock accepted the challenge. Under the guidance and direction of community help our team took shape. We realized that we would be competing against larger and more experienced schools and made our effort to overcome this considerable handicap through training and practice.

There were eight schools entered, and again Round Rock was the smallest school competing. The day of the Meet came and all schools assembled at Chinle. When the curtain fell that evening the Rabbits had won third place and another beautiful trophy. I think a little story illustrating the courage and stamina of the members of the Round Rock team would be appropriate. The feature event of the afternoon was to be the 1/2-mile race. All eight schools were entered in that event and spirits were high. Those who "knew" said either Chinle or Nazlini would win. The Chinle boy was wearing track shoes and sprinted around like Glen Cunningham. The Nazlini boy was attired in a gleaming white track suit and new tennis shoes. His confidence was of the more subdued variety, but still evident. At the edge of the track stood the smallest of all the boys, wearing no shoes, just quietly, even humbly, waiting. Coaches were giving last minute instructions to their boys, Chinle and Nazlini talking in loud, confident tones. The Round Rock boy was told one sentence - "show them how the Rabbits run."

The race started with Chinle and Nazlini doing as expected; the shining track suit and the sparkling spikes leading the way. But a close observer's attention was drawn to this small boy who never gave up and kept within striking distance of the leaders. As the boys rounded the far turn, people couldn't believe their eyes, because that 'little-no-body' was moving with grace, ease and speed. The other boys were slowing down and pumping hard but the "Rabbit" never slowed. In the straight-away this little boy moved surely and confidently into a long lead which he never relinquished. The crowd itself felt drawn to this little boy who had so little, yet gave so much, and won!

There was no doubt that Round Rock had both the smallest enrollment of any school and was also the smallest team in size. Therefore, the Third Place Trophy was fondled and admired with infinite love. That night the heart of Round Rock was warm with pride.

Our adult sports program was continued and expanded. Basketball games were played and sometimes won. During the Thanksgiving and Christmas party at Round Rock we played neighboring communities, to the entertainment and enjoyment of the local people. Also, baseball was continued. Members of the Round Rock men's team contributed and bats, balls, and hats were purchased. Perhaps the outstanding baseball success was when Tuba City was defeated. Tuba City is a member in good standing of the Northern Arizona Baseball League and felt that our team was really beneath them. They went home with an 8 to 4 defeat to remember us by.

I believe the Tribal Council could well become interested in supporting and organizing a comprehensive, reservation-wide sports program. A possible first step in that direction would be the organization of an all Navaho baseball league - similar to that of the "All Pueblo League". Perhaps a fund could be established from which equipment could be purchased by all member teams. The result of such a league, I believe, would amaze many. The acute Navaho drinking problem would be lessened as young men found profitable and enjoyable ways to spend their time. Also, prestige and achievement on the community level would result, i.e., there would be opportunities for community level cooperation in construction and maintenance of the ball diamond, as well as community interest and support of their team.

An innovation that started this year, and will probably develop next year, is a girl's softball league. There is large interest on the part of many young women to play softball. Round Rock started such a team composed of local Navaho girls, the trader's wife, and school employees. Nazlini had a winning girl's softball team during this past spring. There is no reason why a successful woman's softball league cannot be established and maintained.

The 1955 Round Rock sprots program may best be summarized as an expanded program. All previous sports were continued with the addition of track and women's (girl's) softball. There is no doubt that surrounding communities are becoming interested in sports and are attempting to challenge Round Rock's position of leadership in this field. Such action is healthy because no community should want to sit "as a king on a throne", feeling superior to all, but rather a community is truly successful to the extent that other communities are attracted to its program and achievements, and wish to duplicate or improve similar programs. In that manner communities are developed and strengthened to the benefit of all Navaho.

HIGHLIGHTS OF 1954-1955. The third annual Round Rock Community Thanksgiving party was held at the school in November, 1955. Once again large crowds of Navaho attended and they were given the customary paper sack of surplus potatoes. Large pots of food were prepared and served. The preceding two years provided experience and instilled confidence in our preparations for this party. School work done by the children was displayed on tables for all to see. These booklets were given to the parents to take home. Any and all means to keep the parents accurately informed at the progress and accomplishements of their children is beneficial to all. The Thanksgiving Community Party provides an excellent opportunity to achieve this purpose.

The community at Round Rock, having gained friends from all parts of the United States during the previous two years, was amply blessed at the 1955 Christmas season. This wide interest was perhaps the outstanding or distinguishing feature of this third annual Christmas Party. The first Christmas Party had been small but fine. The second was large and meaningful, while the third party was great and inspiring. Groups and individuals from all over the United States aided in making this Christmas rich and successful. During the previous years we received help and gifts from various groups, but in 1955 the "heavens themselves" opened and blessed all the Navaho present.

Discussion during community meetings indicated that everyone was determined to make this even a bigger and better Christmas than the preceding years.

Our food estimates were based on the amount of food required the previous year. However, we doubled the quantity of food. As had been done last year, a free outdoor store was set up; only with an increased amount and variety of clothing available. In fact the store itself was almost doubled in size. From St. Louis came 80 new pairs of children's shoes; from California came ten large boxes of children's toys, and from Webster Groves, Missouri came 20 cases of canned milk. These were some of the generous contributions that helped make our party so completely successful.

A loud speaker was set-up and various leaders gave short talks. The outstanding address was by our councilman, Sam James, who in reality preached a sermon on the Brotherhood of Man; presented far more eloquently than any ordained minister or priest could have done.

The physical set-up for the distribution of all these gifts was as follows: A large square of desks and tables was set-up outside. On these desks and tables were placed the clothes; behind these counters stood the clerks. In one corner a regular shoe store was set-up; children were seated on a chair and given a pair of fitted shoes. Of course, many received no shoes because we had only 80 pairs, but everyone was thankful for those. In another corner canned milk was given to children and to mothers who had babies; elsewhere a specially prepared sack of oranges, candy, nuts and apples was distributed, one to a family. Then there was the clothing, free for the asking and plenty for all.

At the two previous parties Santa Claus was present but we decided to add a little something this year, so Santa Claus arrived on horseback, throwing presents to the crowd!

Never in the history of Round Rock had such a large number of people collected in one place. The large school yard filled to capacity and wherever one turned he bumped into someone. There were nearly 100 vehicles, not counting the wagons, and conservatively speaking there were about 800 people present.

On the reservation it does not take long to establish a reputation, either for good or for bad. The Round Rock community in a short period of three years had made for itself an enviable reputation as providing for and wanting visitors at their community functions. People came from all over and together we shared a stimulating and wonderful Christmas. The Babe of Bethlehem, by whatever name he may be known, was present.

FINAL DAY OF SCHOOL PARTY - 1955. The chief characteristic of this third year had been expansion and this also holds true for the Annual Field Day. Plans were made early in an effort to make this the biggest and best ever. This year the Tribal Council was not in session, which meant that Sam James, the Round Rock Tribal Councilman, would be present. In the previous two years he was unable to attend because of meetings of the Council. With Sam around work was fun and progressed rapidly. Again this year we used the air-strip at Round Rock as our party site. We constructed food and drink stands and shades, as well as a judges' stand.

Three years ago this Field Day started inauspiciously, but has grown tremendously, and is now known over most of the reservation. In fact this year we received oral and written inquiries as to when it would be held. We again had it announced over the Gallup and Flagstall radio stations.

Women in the community prepared the potatoes, meat and vegetables the day before, while the men made fireplaces and chopped wood so as to be ready the next day. By 6 o'clock in the morning on the selected day there was a hum of activity at Round Rock. After two previous Field Days everyone knew what to do and there was little wasted effort.

It was obvious as early as ten o'clock that this crowd would exceed that of last year. We had a portable loudspeaking system set up on the field and by 11 o'clock we "opened for business". First on the program were children's events, including foot races, tug-of-war, baseball throwing, and potato sack races. After these were finished everyone ate; it seemed as if the line stretched for miles. By actual count we fed over 550 adults and approximately 250 children.

After finishing lunch the adult events commenced. The following list indicates the type of events selected by the community:

1. Foot races, ranging from 50 yards to 200 yards for both men and women.
2. Fat ladies race - a yearly event which is well liked by all the people.
3. Potato sack races for men and women.
4. Men's relay race.
5. Baseball throwing for men.
6. Tug-of-war for both men and women.
7. Various races on horseback, such as "thread the needle", "bareback watermelon race" and "potato race".
8. Horse racing - two sections; one for only Round Rock horses, and one for other horses.

There were many additional events but this list gives at least an idea of the nature of the program. It was 5:30 p.m. before the last event was over and then all the winners received their prizes. People went home tired, but happy.

At this Third Annual Round Rock Field Day there were Navaho from all parts of the reservation: Tohachi, Tuba City, Ganado and Shiprock. Also there were visitors from Ohio and Washington. The United States Indian Service was represented by Mr. Lee Payton, Superintendent of Schools of the Chinle Area.

The outstanding feature of this Field Day, as it was the previous year, was the absence of many drunks! This cannot be overly stressed since so many people, who are closely associated with the Navaho, feel that whenever a large group of them collects you will have a large number of drunks. There were policemen present-they didn't see even one person slightly drunk. After the program was finished one of the police walked over to me and said, "I have never seen so many Navaho in one place and not a single drunk."

The credit, I believe, should go to the community which set the example, and then to the visitor's who followed the example. It is my conviction that the Navaho will respond to what is expected of them; in this instance they wanted to show their appreciation for this, their Field Day.

So, let it not be said that such programs are impossible - nothing is impossible if one works with a community with confidence and that community works together.

NAVAHO TRIBAL ELECTION. Another high light of this third year was the Navaho Tribal Election. In March the Navaho Tribe held its general selection of Tribal Chairman and Councilmen. Precincts were established and Navaho registered. The community at Round Rock boasted 102 registered voters (this is not the same as a registered vote in state or national elections). Of that number 99 actually went to the polls and voted. This is a very large percentage, in comparison to state or national elections. It seems that the Navaho, through increased understanding and use of the franchise in his own Tribal Elections, is beginning to awaken to his potential power in political matters. Some day the sleeping giant will awaken and politicians had better watch out.

But the community re-elected their champion, Sam James, by an overwhelming majority, while the reservation elected Paul Jones as Tribal Chairman.

It was interesting to watch the Navaho carry out their own elections. There were ballot boxes, clerks and judges. The election was held in one of the school classrooms and lasted two days. The school was glad to be able to play even a small part in providing a place to vote. The community at Round Rock could well be proud of the interest and turn-out in this election. Such voting Navaho are a credit to their tribe and to the democratic process.

EXAMPLE OF COMMUNITY SOLIDARITY. During the year 1954-1955, something happened that clearly indicated the growing strength of the Round Rock community. In presenting this issue one can easily become involved in judging and measuring the results. It is my hope to discuss the matter without voicing an opinion, stressing only the role of the community.

A religious group decided to establish a mission at Round Rock. They believed they had blanket authority granted by the Tribal Council and felt the local community need not be consulted. The trialers and trucks arrived one morning, establishing themselves on the Trader's ground. Earlier, it had been rumored that such a group might come to the Round Rock community and feeling was strongly opposed to such action. When the local Navaho awoke and found this group already established, word was sent out and a meeting called. The leader of this mission was asked to be present and quite a number of Navaho attended the meeting. Both sides presented their case and the Navaho people were asked to decide. They voted overwhelmingly against allowing the group to maintain a mission at Round Rock. The matter, however, was not settled, so petitions were circulated and the community again rose to meet this outside threat. The result was, this group moved out. We are not concerned with what was done but the point I make was the obvious failure of the mission group in not consulting the community before entering and locating.

Four years ago, and in all probability two years ago, the community would have done nothing. It would have been equally opposed to the move, but at that time there existed no community feeling and there was no available means for concerted community expression and action. Within a period of several years the Round Rock community became articulate and capable of cooperative, positive action.

LAUNDRY AND SHOWER. A project that bears mention is the laundry and shower that was built by the community in the spring of 1955. The problem of water, for all Navaho, is an acute one, especially when used in quantities for washing and bathing. The school is blessed with an artesian well supplying adequate water for these purposes, only this was not conveniently available for the community. We discussed how this well of ours could be more effectively utilized.

It was decided to provide sufficient facilities at the school to serve these purposes. As I have indicated before, once the community adopted a project, willing hands were no problem. The community decided to build a log shower and laundry room.

This entailed labor and expense. We soon gathered a crew which went up to the mountain and cut sufficient aspen logs to construct a 15 x 20 foot building. After the logs were cut and peeled the Indian Service furnished a truck to haul them down to Round Rock. A concrete floor with outlets anddrains was required. All labor the community gladly furnished. Soon the building was finished.

It is difficult to measure the tangible value of this project to the local Navaho. As a practical health measure alone its value is tremendous and as a convenience the value is even greater. This project is merely an additional example of cooperative, community effort. What can be accomplished is limited only by the faith, imagination, spirit and unity of a community and its leaders. Given these, nothing is impossible!

GOOD-BYE TO ROUND ROCK. The last day of the third year at Round Rock was the most difficult. It had been decided, both personally and at higher levels, that a move to another community was in order. From my point of view, I felt that going to another isolated area and starting over again, attempting to use lessons learned and working with another community, would be challenging and valuable. Official Indian Service opinion was in favor of my going to another location and attempting to duplicate similar community growth.

However right it may have been rationally and logically, there remained the human element. The love and friendship which had grown over the years, as well as confidence and understanding, made it a most difficult decision.

Leaving adult friends is hard enough, but leaving boys and girls is heartbreaking. That last day shall long linger in my memory and I believe will never be forgotten. We had an assembly for all the boys and girls, after which I was leaving. We had discussed my leaving before so it was not new but the shock was no less severe. During my good-bye remarks one little boy accurately commented, "It's raining." (Needless to say he was not referring to outside weather.)

The children followed me over to the house and adults also came over to say good-bye. Let it never be said that Navaho have no emotions! The kind words, warm handclasps and meaningful expressions were gifts worth more than gold.

It should be stated for the sake of understanding that I was not leaving Round Rock never to return. During the past year I married a Navaho girl from Round Rock, so actually my roots went even deeper into the community. Moving meant only going to another community to work; not leaving Round Rock forever. If everyone is given but one heart at birth, there is no doubt but that I left a major portion of mine at Round Rock.

What does the future hold for this awakened community? First, the government is going to build a completely new, permanent, five-teacher school at Round Rock. Second, the Public Health Service is planning on establishing a Field Clinic. Third, the community, cognizant of its potential capacity, will continue to move and progess in the direction of self-determination achieved through cooperation and mutual exchange of time and talent.

These achievements were not initiated or originated by the Indian Service but came rather as a direct result of the community's decided interest and action. Many believe the Navaho must help himself, and complain about the lack of interest and support on the part of many Navaho toward government enterprises and progress. I am not qualified to pass generally on the validity of such sentiments. I can only state, with absolute assurance, that they lack even a grain of truth for the Round Rock Navaho. Here one finds a community that, through its own actions and activities, achieved its predetermined goals. The Indian Service, as a result of the spirit and action of these people, has decided to build and help them. What would have happened if the community had shown no initiative will always remain a moot question. The point is that these people knew what they wanted and walked boldly, even courageously in that direction. Round Rock will be remembered as a community that had little, did much, and accomplished more.

CHAPTER II

TRAGEDY AT LOW MOUNTAIN

A story of community development on the Navaho Reservation, actually a story of failure since the tremendous gains realized were lost upon the removal of the catalytic agents.

TRAGEDY AT LOW MOUNTAIN

Low Mountain is an extremely isolated community in the central portion of the Navaho Reservation. This area has been in the past the center of oposition to many governmental programs and practices. During the stock reduction program of the 1930's the Low Mountain area was considered hostile and antagonistic towards non-Indians and little, if any, contact was maintained between Indians and non-Indians in that area.

Actually the word "Low Mountain" is a misnomer, since in Navaho the term means "mountain that stands by itself". In other words, "Lone Mountain" is now "Low Mountain". It is a wild and rugged section of the reservation and is disected by mesas and rugged canyons which are generally covered with pinons, sagebrush and junipers. The Navaho in the Low Mountain area practice a little dry farming, but are primarily stock raisers.

Many years ago a trading post was built in the Low Mountain community. This was the first attempt at bringing "civilization" into that remote area. The post was burnt down by the local Navahos in retaliation for believed or alleged unfair trading practices. The trading post was never re-established and up until the construction of the school the Low Mountain area was not inhabited with non-Indians nor serviced by either a trading post or by any governmental agency. The local Navahos would go some 25 miles to the trading post at Pinon, Arizona, or go across a high mesa to the trading post at Keams Canyon. This was their limited contact with the outside world.

Historically, Low Mountain is of interest in that it lay immediately adjacent to Hopi land. One of the prominent land marks in the Low Mountain area is a butte called Smoke Signal. From this high mesa, Navahos used to send smoke signals advising other Navahos as to the date of their next raid on the nearby Hopi villages. It is an area which was visited by Kit Carson and his troops during the Navaho war in the early 1860's. In fact in a canyon not far distant from the Low Mountain community lies a relatively unknown inscription made by one of Kit Carson's men which reads, "April 18, 1861, Company 1, First Missouri Volunteers, Colonel C. Carson."

The Navaho in this area are known to be conservative and have not had prolonged contact with non-Indians as many other communities have had on the Navaho Reservation. Roads were virtually non-existant and what few trails there were were mainly wagon paths.

While I was teaching and living at Round Rock there was ample opportunity to hear about the Low Mountain community. Most of what I heard was not very complimentary. When it became evident that a transfer to a new community was in order and when the Navaho people in the Round Rock and Chinle area knew that my wife and I were planning to leave Round Rock, there was considerable discussion as to which community might be best for us to work with and live in. I knew of the need at Low Mountain. I knew the Bureau of Indian Affairs was operating a small school at Low Mountain and I felt that this school, because of its past record of hostility, might be a good community to move into in order to see if the same techniques and the same methods of community development which were successful at Round Rock, would also be successful at Low Mountain.

At Round Rock, it will be remembered, I had all of the factors in my favor. I became accepted and respected by the Round Rock people, and during my third year at Round Rock I married the daughter of a respected and revered medicine man. My wife's uncle was the tribal councilman from Round Rock so that the people there had many logical reasons to be my friends.

In order to test the effectiveness of our techniques, I felt it would be necessary to move to an entirely new community where we would start with a clean slate. Only in that way could we determine whether the methods had any general applicability and significance. In other words, I felt that by the end of my third year at Round Rock I enjoyed a unique position in the Round Rock community, and therefore, it would be difficult to make valid generalizations about ways and means to work with Indian communities based only on working at Round Rock.

My wife and I both felt that moving to Low Mountain would eliminate most of the advantages we had at Round Rock. In the first place, we would be moving into a community where no one knew us. In the second place, we would be moving into a community which had a reputation of being hostile to non-Indians. In the third place, we would be moving into a community which had a record characterized by lack of cooperation and lack of ability to work together.

In talking with Navaho friends about the possibility of requesting a transfer to Low Mountain, they became horified and said that I should not go to Low Mountain. My Navaho friends said: "Go to any community, but not to Low Mountain". I can well remember a Navaho policeman friend of mine who said I would be foolish to leave Round Rock to go to Low Mountain. He explained that at Low Mountain I might even be challenged to fight as there were many drunks and were very hostile to non-Indians. He pointed out that many of the adults were not convinced that education was particularly desirable. He added that the present principal at Low Mountain was totally unable to work successfully with the community and that the principal was extremely anxious to leave because the community seemed so indifferent to to his efforts. My policeman friend again cautioned that drunken Indians would come and want to fight and would certainly disrupt the organization and operation of the school. He concluded by saying that I would be crazy to go to Low Mountain.

Nearly a year before the decision was made to go to Low Mountain, I had the opportunity to visit the community briefly one day. Mr. Lee Payton, the Bureau of Indian Affairs School Superintendent of the Chinle Sub-agency, asked me to attend a meeting which was to be held at Low Mountain This meeting was held prior to the construction of the trailer school. The meeting was held while I was still at Round Rock as Mr. Payton wanted me to visit the Low Mountain community because he thought that I might be interested in going to Low Mountain some day because of the need and because of the interesting situation. I went with Mr. Payton and several other school officials to the meeting which was called to discuss the possibility of opening a school at Low Mountain. I can vividly remember an old lady getting up at the meeting, which by the way was very poorly attended, and declared that she did not want a school built near her. She added that she had a son who was educated and who was drafted and went across the ocean to fight. She said that her son was killed in the war and never returned. She felt that education was at fault since if her son had never gone to school he could never have been drafted and if he were never drafted he could never have been killed in the war. She was vehement in her oposition to education and specifically to the construction of any school in that part of the Low Mountain community. The other Navaho made no comment and the meeting adjourned without having accomplished anything. However, it certainly indicated that there were vocal people in the Low Mountain community who were bitterly opposed to education. This opposition prevented the new school from being constructed in this part of the Low Mountain community. A year later when a trailer school was built at Low Mountain it was placed on the other side of the mountain, as far removed from this woman and her hostility as possible.

The statements by our Navaho friends and my personal experience at the Low Mountain meeting were reviewed and evaluated. These were the thoughts that ran through our minds as my wife and I discussed whether or not we wanted to go to Low Mountain and try to initiate community development as we had successfully done at Round Rock. Finally we made the decision to request a transfer to Low Mountain. The Bureau of Indian Affairs readily granted the request and in August of 1955 we moved to the Low Mountain Trailer School. My wife as teacher and I as Principal-teacher.

Upon our arrival the departing principal took us on a tour of the community. I can remember him pointing out some of the problems he had encountered which concerned the lack of roads, the treacherousness of the washes and the impossibility of operating the school for many weeks of the year during the winter months. My predecessor left happily for a school which was more accessable and which had better physical facilities. On the other hand, we also were very happy to be at Low Mountain and we felt that here we could give a fair and honest test to community development and identify ways and means it can maximumly successful among Indians.

School Year 1955-56

Upon our arrival at Low Mountain we unpacked and began to get acquainted. One of the significant events that occured the first day was a visit from a Navaho man by the name of Goat-Sox Son, a local community leader. This man had heard that we were coming to the Low Mountain School and he wanted to be on hand to welcome us. This was certainly far different from my initial contact with the Round Rock community. Goat-Sox Son had heard that we liked to horseback and he brought two horses so that Ruth and I could go riding that afternoon. He spoke to us at length concerning some of the problems related to the Low Mountain School. In particular, he was interested in the school trying to serve more of the people in the community. Goat-Sox Son soon discovered he was related to my wife Ruth by clan. He was a member of the Kiyaani Clan of the Navaho Tribe and so is my wife. This opened his heart to us and he invited us to visit his camp and eat and talk. Throughout our stay at Low Mountain Goat-Sox Son remained one of our truest and closest friends.

Other people in the community came to see us and welcome us to Low Mountain. Many of these people had children which either were attending Low Mountain or soon would be attending this school. They appeared to be highly interested in education and although they spoke no English they stated that they wanted their children to receive an adequate education so that they would not be handicapped as they were by the inability to speak and understand English.

Our initial impressions of Low Mountain and the school were these: (1) The school was poorly equipped and poorly constructed, it was a trailer school and was not designed to be a permanent school. (2) The school was in an isolated section of the reservation and one had to cross several major washes before arriving at the school. We realized that in times of bad weather the school would be completely cut off from all transportation. (3) There was no reliable system of communication at the school, it was not served by a telephone and the only media of communication was a shortwave radio which could be used only between the hours of eight and nine in the morning. (4) The people at Low Mountain appeared friendly, contrary to all we had heard, and apparently welcomed us to the Low Mountain community. (5) There was a tremendous challenge and opportunity for the school to serve as a community center. There was nothing else at Low Mountain; no trading post, no clinic, no mission, nothing but the school.

Our first task was to call the school employees together, meet them, and discuss with them what the Low Mountain School could do if it were to provide significant service to the Low Mountain community. At the time of our arrival at Low Mountain there were employed at the Low Mountain School the following individuals: 2 Navaho bus drivers, 1 Navaho cook, 1 Navaho janitor, 1 colored teacher, besides my wife who was also a teacher, and myself. The enrollment of the Low Mountain School was approximately 100 Navaho children from the Beginners level through the Third grade.

The school itself consisted of one large quonset building which was divided into three classrooms: One classroom for the beginners, one classroom for the first graders, and one classroom for the second and third graders. In addition to the quonset classroom building there was a quonset kitchen in which the meals were prepared. There were also two toilet trailers, one for the boys and one for the girls. Each trailer contained two showers, plus toilet and washroom facilities. There was a small metal building which was the powerhouse which, on our arrival, contained a small gasoline operated light plant. In addition, there was a warehouse and pump house which had been built the previous year by the Navaho and also a root cellar which was also built by the local community for use by the school. These buildings were built by Navaho labor employed for that purpose and were not examples of community sponsored projects which were initiated by the people in response to needs identified by the people.

Using information gained from our experiences at Round Rock we called a community meeting at Low Mountain soon after our arrival. The Low Mountain people had heard of some of the things the Round Rock community had accomplished and they were eager to start improvement programs at Low Mountain. At this initial meeting we asked the community to think of projects that it might wish to undertake and we gave some specific examples of what the community at Round Rock had done. Several meetings later the people at Low Mountain agreed that their most immediate and pressing need was the construction of a store. The nearest store was located at Keams Canyon which was over 25 miles away. A Navaho family living at Low Mountain, who did not possess a pickup truck or car, were forced to spend one day by wagon to get to the store and one day to return home from the store. During the winter this worked an exceptional hardship on Navaho families since they would be absent from home two full days often without being able to provide adequate care for children who remained home.

Therefore, the community at Low Mountain agreed that they should unite in their efforts to build a small building which could be operated as a Community Store and which could stock such basic items as flour, sugar, coffee, milk and other staples essential to the subsistence of the Navaho people. The First Congregational Church of Webster Groves, Missouri and other philanthropically-minded individuals contributed money so that we were able to purchase the lumber and the materials necessary to construct the building which we called the "Community Canteen". This building was not large, perhaps no more than fourteen feet square. As winter was already setting in the construction of the building required considerable work under difficult circumstances on the part of the men in the community. The tar-paper building was finally completed and soon afterwards provisions were obtained in Gallup to stock the store.

This was the first effort by the community of a cooperative nature directed toward an objective they themselves selected and in which they donated their labor. The people were able to see that through their own efforts and through their own interest they were able to make a major contribution towards meeting an identified need and consequently bettering their community.

Soon after the construction of the Community Canteen the people became acutely aware of the hazards and dangers involved in the operation of the school buses. The Low Mountain School operated two school buses which brought children to and from school each and every day. These buses traversed mere trails, crossed dangerous washes, and traveled through hazardous canyons. The community prepared a request asking the Bureau of Indian Affairs to come out with proper road equipment and improve the roads so that the school buses could travel them safely and easily.

The Bureau of Indian Affairs responded by sending Mr. Leon Langan, Assistant Commissioner of Indian Affairs, and a man from the Washington Office, Bureau of Indian Affairs, Branch of Roads. These men were taken over portions of the roads and they declared them to be unsafe for school bus travel during the winter months. The roads' man estimated that it would cost in the neighborhood of $800,000 to make the school bus route an all-weather route. He said he would make a report to this effect upon his return to Washington.

Later some of the Bureau of Indian Affairs personnel from Chinle and Window Rock came to the school and advised the school employee's that the Low Mountain School would be shut down and the children sent several hundred miles away to the Shiprock, New Mexico Boarding School. They hastened to explain that there was no money available to improve or even to maintain the school bus routes and since the roads were admitedly unsafe this was the only logical and practical solution to the problem.

I am convinced that at an earlier period in the history of the Low Mountain Community the residents would have meekly accepted this ultimatum and the parents would have permitted their children to have been taken from their homes and sent to a distant school. However, this community was beginning to awaken and had seen the power in unity demonstrated in the construction and operation of the Community Canteen. Therefore, they unamiously resolved not to allow a single child to be sent to any other school and they requested a postponement in the closing down of the Low Mountain School until the community itself had an opportunity to work on the roads.

This delay in closing the school was granted since the weather remained nice and snow had not yet fallen. The community began the concentrated attack on improving the roads. Men, women and children donated many hours of backbreaking labor with shovels and picks to work on the roads. Often times fires would be built at night so that the workers could see to work during the dark night. The community was of one mind as they worked and sweated to save THEIR school. The school staff played a minor role by sending out meals to the workers: One meal during the day and one during the night. These meals consisted of surplus government food--largely beans--and were prepared during the off-duty hours of the school employees. Week after week the community worked on these roads. Women with their children on cradle boards worked on the roads. I can still remember seeing a baby in a cradle board leaning against a tree while the mother with pick in hand worked on the roads in below freezing temperature. Washes were crosses, roads built, washouts repaired and in general the trails became improved roads.

After a period of several months the community requested the Washington roads man to return again and examine the road to see if it were now safe. This man returned and was driven over the entire school bus route in less than an hour. Upon returning to the school this man turned to my superior and with very evident agitation demanded: "Who authorized the expenditure of the money to improve these roads?" When he was informed that the roads were improved through the donated hand labor of the Low Mountain community he was utterly dumbfounded. In fact, I do not think to this day that he believed that the men and women of Low Mountain fixed those roads without the assistance of power machinery.

This then was the second experience the Low Mountain people had in working toward the solution of a common problem. I believe it is significant that the problem was identified by them and that they proposed a solution. We as school workers merely aided in directing their energies and in helping them in things which contributed only indirectly to their success.

In December 1955 the Low Mountain people sent a report to the Washington office of the Bureau of Indian Affairs. This report clearly explained the Low Mountain position and rapidly developing community spirit. A copy is herein reproduced:

LETTER OF TRANSMITTAL

TO : Glen Emmons, Commissioner of Indian Affairs
THROUGH: Indian Service Channels
SUBJECT: Low Mountain Boarding School Construction
DATE : December, 1955

The Low Mountain Community has prepared this report to support further their petition for prompt construction of a permanent type boarding school to replace the existing trailer school.

This report was originally suggested by Assistant Commissioner Mr. Lee Langan on his recent visit to Low Mountain.

WRITTEN EVIDENCE IN
SUPPORT OF LOW MOUNTAIN COMMUNITY'S
PETITION FOR A BOARDING SCHOOL

FACTUAL INFORMATION ON THE LOW MOUNTAIN
COMMUNITY AND SCHOOL

The Low Mountain three teacher trailer school is located in the northern corner of land-use district 7 in the heart of the Navaho Indian Reservation. Educationally it is under the jurisdiction of the Chinle sub-agency, which is 40 miles to the east. Low Mountains' nearest trading post is to be found at Pinon, about 20 miles to the north and west.

There are seven Indian Service employees stationed at the Low Mountain School--3 teachers, 2 bus drivers, 1 janitor, and 1 cook. This trailer school was established in September 1954 on an experimental basis to see whether this community would support a school before constructing a permanent school. At present there are 94 children enrolled in the Low Mountain Trailer School. The 1955 census showed 187 families living in the Low Mountain census area. There are 337 children of school age residing in this census area; in addition there are several hundred children in the immediate surrounding area which are not in any school. These children have expressed a desire to attend Low Mountain School but there is no room. Many of these children live on top of nearby mesas and consider themselves as belonging to the Low Mountain Community but are not counted in our census area as we are not able to provide for them in our day school.

The Low Mountain Trailer School operates two one-ton Chevrolet carry-alls' which daily pick up and take home over 70 children. The two buses were new in the fall of 1954 and now (November 1955) have about 25,000 miles apiece over these roads. These buses travel over 200 miles each day transporting school children. The roads (I use this word advisedly) are mere trails and not maintained by government road equipment: these roads are deeply cut by 8 major washes. The Nature of the roads and washes make bus operation utterly impossible during rain or snow; therefore, the school must be closed at such times.

The buses leave the school every morning at 5:30 and return with their first load about 8:00. They then go and pick up their second load returning to the school around 9:00 A.M. Since many of these children miss breakfast because of having to leave for school so early, all children are given breakfast before school starts.

EVIDENCE OF THE DEVELOPMENT AND GROWTH OF THE LOW MOUNTAIN COMMUNITY

This brief section has as its purpose a discussion of the Low Mountain Community and its' relations with the Low Mountain Trailer School. The object shall be to show the nature and extent of the cooperation and active support of the community for THEIR SCHOOL.

The Low Mountain School is located in a relatively unknown part of the Navaho Reservation. It is in an area that is noteworthy for the absence of Indian Service contact and influence. Due to mesas and canyons and the absence of any roads, this area has remained a sort of cultural island cut off from the main stream of reservation life. Another factor has increased the isolation of the Low Mountain people and that was the arbitrary creation of land-use districts. Most of the Low Mountain Community is in District 7 - into the extreme upper arm of the district - and is cut off from the rest of the district by the Hopi Reservation. The headquarters for District 7 was located at Leupp nearly one hundred miles away; today the headquarters for this district is Fort Defiance, even further away. As a result these people have seen little of any type of Indian Service functions.

Because of these circumstances; geographical location, absence of roads, and district boundary line, the Low Mountain Community was largely unaware of the purpose and object of the United States Indian Service until the establishment of the present school.

In the spring of 1953 the Low Mountain Community had their first opportunity to support a school. At that time Mr. Lee Payton and others held a meeting at Low Mountain to discuss the possibility of locating a school there. The people showed a decided lack of interest and evident interest was largely negative. This then was the first reaction of the Low Mountain people to education: one of indifference if not opposition. It is presented to illustrate how far this community has come since that meeting in 1953 and also served to demonstrate the inert potential that lies in each and every community on the Navaho Reservation waiting the proper climate and atmosphere to unfold and make itself felt.

As a starting move a literacy program was begun in the Low Mountain area which paved the way for the establishment of the present school in the fall of 1954. The enrollment of the Low Mountain Trailer School is limited not by lack of interest in education nor by lack of children but rather by lack of facilities. Additional children want to come to Low Mountain School but are unable because of the lack of space. A three teacher trailer school is not prepared nor equipped to handle more than 90 children without additional facilities; in fact, the authorized enrollment is 75.

The transformation and conversion of the Low Mountain Community from an attitude of decided indifference and open criticism of education to that of positive support and wholehearted cooperation, can well serve as a guide for other communities showing to all what can be accomplished by a community and a school when they join hands and move boldly forward together.

Today this community-centered school counts the following among its' many assets:

1. A board of education charged with the development and direction of the school and its's many activities.
2. Three community constructed buildings, including a fine community canteen.
3. A school and community basketball court built by community labor.
4. A community road gangs charged with the maintenance of specific sections of the bus route.

5. Community labor pool from which comes community approved construction projects and major road repairs.

6. Monthly community meetings to discuss common problems and decide upon methods of solution.

7. Weekly school employee meetings which emphasize community understanding and cooperation.

8. Weekly discussions with the local Navaho Tribal Councilmen on matters of common interest to the school and community.

9, Hogan visits three times a school year by the school teachers to the home of every child in school to keep the parents informed on the childs ability and progress as well as on general school policy.

10. Weekly movies for the community at which time local problems are presented.

Many of these assets are non-material, as one cannot reach out and feel them, but they are non the less real and in their totality provide the proper soil from which comes complete support and genuine understanding of the school. Such a cooperative program has an additional benefit; namely, that of unity of purpose and singleness of mind between the Low Mountain School and the Low Mountain Community.

In order to demonstrate clearly the scope and significance of these ten assets certain of these items will now be discussed in greater detail.

The Board of Education at Low Mountain School was selected by the community and at present consists of three members. This board is neither the figment of someone's imagination nor is it a specially selected "yes" group to approve blandly and to endorse indiscriminately all the school does or proposes to do. But rather the Board of Education plays an influencial role in the life and operation of the school: such varied matters as school attendance, road improvements, food, nature of instruction, school initiated projects, school sponsored activities and movie selection are fit items for their agenda and thoughtful consideration. It would be correct to state that most, if not all, of the employees at Low Mountain School consider themselves as working first for the Low Mountain Community and second, for the United States Indian Service. Perhaps, it is such thinking that enables a true COMMUNITY SCHOOL to develop and thrive.

Of the three community constructed buildings the most noteworthy is the community canteen. One has to realize and appreciate the geographical isolation of the Low Mountain area to understand the meaning and importance a community canteen has in the life of the people. The nearest trading post is some 20 miles away and as few families in the community are blessed--or cursed--with a truck or car; this means a two day trip by wagon everytime something is needed at the store. (There are less than ten automotive vehicles in the Low Mountain Community of 187 separate families.) The construction of this canteen took more than five weeks of donated work from the labor pool. The total contributed work runs in the neighborhood of 500 man-hours. As a result, a community built and operated canteen now serves the basic needs of the people.

A major factor in the mechanical operation of the Low Mountain Trailer School, and an important element in the minds of the parents, is the length and condition of the present bus route. Because of the complete absence of any sort of mechanical maintenance these roads are continually in need of major repair. As a consequence, the community is continually working on these roads in order to keep them open and the buses running. The buses must spend hours covering afew miles and many children ride a bus for several hours before reaching the school or their home. In the morning this means that boys and girls are not able to eat breakfast in their homes since they leave for school so early. However, all children are given a breakfast upon arrival at school so that no child has to start the day hungry.

In rain or snow the roads become impassable and education of the formal classroom variety ceases. The duration of such periods is dependent solely upon the weather and therefore not predicable; last year there was a period of some four weeks during which time the buses were unable to operate and the school closed.

For these and other reasons the community has consistantly requested the construction of a permanent boarding school at Low Mountain. At present there are no dormitories: the people have united to make the most of this bad situation and have directed their energy toward keeping the roads open and the washes passable. One has to have seen these roads this past August or early September, after the severe rains, and to compare the roads then with their present condition to appreciate the vast amount of hand labor expended on them by the community. Mr. Johnson, Mr. Payton, Mr. Maxwell, Mr. Wall and others can attest to the tremendous improvement in these roads in the period of several months, purely as a result of community interest and work.

In early September those at the school were informed not to expect more than 10 or 15 children because of the terrible condition of the roads and the impossibility of crossing the washes with the school buses.

Such enlightened forcasting did not take into consideration the fortitude and determination of the Low Mountain people. Contrary to such negative thinking the buses were able to operate the first day of school and 70 children were present: by the end of the first week of school every road and every wash was open and attendance soared to 90.

Engineers, fortified with power equipment, scoffed at the possibility and practicability of opening the roads and repairing the washes. (After extensive examination they stated the cost would be in excess of 800,000 dollars and the whole matter dropped.) However, the Low Mountain Community never saw a slide rule and didn't have enough sense to know it couldn't be done.

They wanted their children to go to school and they wanted them to go to Low Mountain School. The feasibility of sending the children to another school was discussed at a community meeting and not a single parent approved sending a single child to another school. (These children were largely six and seven year olds.)

Confronted with such a dilemma; wanting education for their children close to home and the probable inability to operate the Low Mountain Trailer School because of the deteriorated condition of the roads and washes, the men and women went home resolutely picked up shovels, picks, scoops and baskets. They went to work on these impossible washes and these "non-existent roads". Soon the school buses began to arrive at school earlier than ever before: this improvement was due entirely to work on the roads and washes by the Low Mountain Community. Homes located by the large washes volunteered to keep their wash passable and if the required work became too great then they were helped by the community labor pool. Days have been set aside out of every week when this roving labor pool works on each major wash helping these key families keep the washes in good repair. These homes by the washes this winter will be the center of concerted activity to keep the buses rolling. They will have on hand necessary hand equipment to move snow and provide assistance to the school bus if in difficulty in that vicinity. In addition these homes will provide shelter for the children in case of bus difficulty.

The Low Mountain Community has, since September 1, 1955 and November 25, 1955, conservatively donated 4,000 man-hours on the roads and washes in this area. This persistence and vigorous interest demands and deserves respect.

The success of the present bus operation is dependent upon the tremendous amount of community determination which is powerful enough to overcome seemingly insurrountable obstacles. In fact, the very existence of the Low Mountain Trailer School is dependent upon this same potent community determination.

In the light of such forceful facts the desire of the Low Mountain Community for a large permanent BOARDING SCHOOL is easily understood. It is not laziness on the community's part, nor is it an effort to avoid parental responsibility; but rather it is a conclusion based on actual experience with a day school, coupled with the astute observation that without their (the Community) back-breaking labor there would be no school at Low Mountain, and the realization that not always can they expect to keep the roads and washes in repair. Without roads and buses the Low Mountain Trailer School could expect few children and hence either must drastically cut down or completely close. Yet the number of children in the immediate area justifies a larger rather than a smaller school.

The only sensible solution, and certainly THE ONLY ANSWER as far as the community is concerned, is the construction of a large permanent boarding school in the Low Mountain community adequate to care for all the children in the area. Only in that way would all children receive an uninterrupted education with these small children able to remain in Low Mountain: as a result, the school and the community could continue to grow together and this great team spirit be utilized. Therefore, the Low Mountain Community strongly favors the building of a boarding school as best meeting the peculiar needs and special situation in their area.

The Low Mountain Community by action and deed has clearly demonstrated their total support and positive interest in education. With such interest and support many valuable programs, such as adult education or community health, can be easily initiated and successfully developed to degrees not dreamed by any Indian Service official nor possible in any other area. If, for any reason, this community which has done so much with so little is neglected or their wishes ignored then the very community processes and cooperative techniques long stressed by the United States Indian Serivce, and never more completely carried out than in the Low Mountain Community, will be shown to be futile and Navaho education will suffer a severe setback.

The Low Mountain Community asks these questions:

1. Why do communities with fewer children than Low Mountain receive large permanent boarding schools?
2. If an area with 187 children can receive a million dollar boarding school why can not a true COMMUNITY with over 337 children receive a boarding school?
3. Why do areas which fail to demonstrate the slightest interest in and support for education receive large permanent boarding schools?
4. If a community-centered and supported school is the goal of the United States Indian Service, as stated in their manusl, why is one not built at Low Mountain?
5. Is it the policy of the United States Indian Service to plan cooperatively with local communities in the establishment of new schools?
6. Does the United States Indian Service look upon the existing situation at Low Mountain as desirable?
7. If not, what corrective long-range steps are to be taken?
8. Was it not original idea behind the new trailer schools to build permanent facilities in those areas which clearly demonstrate their interest and support in the school?
9. If so, what does a community have to do to demonstrate its' support?
10. Does the United States Indian Service respect the stated wishes of the Navaho Advisory Committee and of the Navaho Educational Committee; both of which have gone on record recommending the immeidate construction of a boarding school at Low Mountain?
11. Is there another community, on or off the Navaho Reservation, which is more deserving of a new boarding school NOW than Low Mountain?

In a period of only several months, the Low Mountain Community had a number of remarkable accomplishments: (1) the construction and operation of the Community Canteen, (2) the improvement and maintenance of the school bus route, and the preparation and submission of the "Low Mountain Report".

With these three successful endeavors under their belt the Low Mountain Community looked eagerly about for another project to tackle. Community meetings were held and this time the people of Low Mountain decided they wished to build a community shop and sewing room. It is interesting to note that the kinds and types of buildings the Low Mountain people wanted to build were the same that the Round Rock Community selected.

The men wished to have a building where they could come and work on outhouses, doors, windows; tables, etc. On the other hand, the women wanted a place that they could sew and where they could come and write letters to their children enrolled in distant schools.

There was no money available tor lumber but the community remembered that a pile of stones lay several miles from the Low Mountain School which they suggested could be used to build the proposed shop and sewing building. Mr. Lee Payton, the School Superintendent at Chinle, cooperated and provided a dump truck which was used to haul the rocks to the site of the community shop and sewing room. The community decided that this building would be made of rock and would have a roof of lumber.

An interesting incident arose in the use of a portion of the rock used in the construction of this building. The Low Mountain people had mentioned that this particular pile of rock, located several miles from the school, was placed there by a Hopi many years ago. They added that he was required to move back on to the Hopi Reservation and the rock had lain there unused ever since.

We inquired from the Navaho legal staff at Window Rock and discovered that since the rock had lain there for over 25 years it was perfectly all right to utilize the rock in this building. However, soon after the building was completed a Hopi arrived claiming ownership of the rock and submitted a bill for $150.00. The community, not knowing what to do, contacted the Navaho Superintendent at Window Rock. Sometime later a representative of the Navaho Agency and a representative of the Hopi Agency came to Low Mountain to work out a compromise settlement over the disputed Hopi rock. The Navaho Agency finally agreed to pay the alleged Hopi owner a sum of $100 to cover his claim to the rock. Several days after the Hopi received his check he came by and personally told me that he had pulled a "fast one" on the Navaho Agency since he had never seen or heard of the rock before. In any event, this building became famous in that some of the rock had been subjected to this type of litigation. The dispite served to unite the community even further.

The Community Shop and Sewing Room was built during the dead of winter and the workers often times would work in below zero weather. Winter, of course, was a poor time to mix cement with which to hold the rock, but people wanted the building completed and so work steadily progressed. This was the first effort on the part of the community to build a stone building. The front wall fell down three times before we were finally able to build a substantial and sturdy structure.

The community was extremely proud of this building and it was used throughout the winter by men coming to borrow donated tools and by women coming to use the sewing machines. The tools and sewing machines had been donated by interested people and organizations in various parts of the United States. It was indeed gratifing to note that people from all walks of life in various sections of the country were interested and even eager to help suppport community development programs among our Indian people. Since the Bureau of Indian Affairs had no money at that time for such pruposes, progress would never have resulted if it was not for the financial assistance of these outside resources.

In order to provide an accurate and reliable description of events at Low Mountain I shall quote extensively from our regular school report. Bureau of Indian Affairs schools are required to submit a periodic school report which is prepared by the person in charge of the school and which is supposed to relate important occurances and identify specific needs. The school reports are sent to the Agency School Office and whatever action is necessary is initiated at that level.

Here follows excerpts from the actual school reports prepared during the school year 1955-56.

September 5, 1955

NAVAHO WEEKLY SCHOOL REPORT

> Began school with community meeting and party. There were about 60 adults present. The plans for the coming school year were discussed. It is hoped that another meeting can be called soon to carry out initial planning.
>
> The major problem is the roads. On Wednesday the buses left at 6:00 a.m. and the last one returned at 11:00 a.m. Unless the roads are maintained and the washes filled there is no hope at all of keeping this school full all year. The smartest thing would be to build quonset-type dormitories to meet the need and the emergency. The community is now preparing a petition to that effect.

September 12, 1955

NAVAHO WEEKLY SCHOOL REPORT

During the week the men to the community worked on the roads doing their part in attempting to keep the buses operating. There isn't much men and shovels can do on these roads, but they did all they could. The only practical solution is to construct temporary dormitories and operate them on a five-day basis. The children cannot be expected to ride a bus for three hours over such roads casuing many of them to get sick or to get severe colds and the cold weather has not yet set in. Inspite of such handicaps the Low Mountain parents sent their children to school. What are we going to do to help them?

October 3, 1955

NAVAHO WEEKLY SCHOOL REPORT

We were visited by Bureau of Indian Affairs officials who came to tell us about the possibility of having to shut down the school. The next day I went to Window Rock and had a very satisfactory talk with the Navaho Education Committee and with Paul Jones.

For a condition to exist for an entire year with no action and then at the beginning of the second year for hasty and demoralizing action to be initiated certainly damages morale and underminds the Navaho's trust in the educational program.

October 16, 1955

NAVAHO WEEKLY SCHOOL REPORT

Held community meeting at school which was in the hands of local community leaders. Purpose was to discuss the school in the future. The community was quite concerned about the possibility of closing its school or attempting to send Low Mountain children to other schools. The people are VERY, VERY, unhappy. They say they have the children the interest, yet everyone on the reservation is talking about Low Mountain losing its school. I cannot help but feel that the repercussions of this incident will be far reaching and will cause much distrust of the educational program by the Navaho. You can't give with one hand and take away with the other.

November 7, 1955

NAVAHO WEEKLY SCHOOL REPORT

On Monday we were visited by the Navaho Education Committee. They spent several hours in school and had time to see everything. They were pleased and also supported the communities petition for a large permanent boarding school. They spent a telegram to Washington to that affect. On Wednesday we had several more distringuished visitors. One of the Assistant Commissioners from Washington visited our school and with him other Bureau of Indian Affairs officials. We were very happy to have the chance to talk about our school to such a person. There were some people present from the community who were anxious to hear what these officials had to say.

It is certainly to be hoped that the array of important officials that have visited Low Mountain School results in some concrete benefit to the school and the community. The people have their hopes up as never before. They have responded by doubling their efforts on roads and washes. We hope and pray that they will not be disappointed.

November 14, 1955

NAVAHO WEEKLY SCHOOL REPORT

Continued to have many volunteer community workers on the roads and washes. Also have many who come around the school to help other school and community sponsored projects. We are now keeping record of the number. This past week we had in all about 250 man hours of donated labor.

We at Low Mountain challenge any school to equal the record of this community in their active support of the school. This can be best shown by their willingness to work for the school. Talk is cheap, but actions merit respect and indicate true feeling and genuine support.

January, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

This completes another month in which the community continued a determined drive for a new school now. The Low Mountain Community School Report should have reached the Commissioner of Indian Affairs by now and the people here are anxiously awaiting the reply. There is no doubt, but that such an interest deserves a real reply: Not one filled with double talk and meaningless sweet words. This community has done all within its power and has played straight. Now they ask and deserve an answer to what is to be built and when it is to be built. The Indian Service can no longer, "Pass the Buck" and disclaim all responsibility and control over school construction. This is buttressed by the fact that the new proposed boarding school at Low Mountain has been endorsed by Paul Jones, the Chairman of the Navaho Tribal Council; the Advisory Committee; and the Navaho Education Committee. The Indian Service, in newspapers and before Congress, shouts from the roof top that it is the wishes of the Indians that are the determining factor, that joint planning is the keynote, and that local communities are the operational level etc.

Such words faded in nothingness, or worse, when the stated wishes of a community, Tribal Council, Advisory Committee and Education Committee are ignored, or sluffed off with words which say nothing. The community at Low Mountain is aware that such large projects take time, but their position can be best summarised in this way. Let's start making those plans a reality TODAY, instead of tomorrow.

During this past month acurate figures were kept on the number and amount of community donated labor taking place at the school proper. This does not include labor on the school bus routes. It is felt that this figure gives substance to the often made statement, these people are behind THEIR SCHOOL 100%, and then some. This month there were 550 donated hours of community work performed at the Low Mountain School. This was done by fifty different men and women. The majority of this lab labor was spent on the construction of a community shop and sewing room. Over three hundred dollars have been donated and spent on tools to equipt this shop. The building is not finished. This is but one example of the spirit of this community. The possibility for real community work is unlimited.

February, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

The Low Mountain School was bothered by snow and bad weather this month. Five days only one bus was able to operate and one day no buses were able to operate. The people are considerably concerned over this facter and have asked the community committee to go to Window Rock on their behalf. During the month of February the community of Low Mountain donated 1,270 hours of labor here at the school. I challenge any school in the country to come even remotely close to this spirit.

May, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

A school year is finished and the Low Mountain community stands strong and ready for the next. They have seen the results of cooperation and working together. They have their community recognized and praised for the first time. This community will not reest on its past year, but shall ever do all it can for better education for all people in this community. The last community meeting stressed this point--don't become complacent. A fitting community enterprise was undertaken for a culminating activity--a rodeo. This was the first time this community had ever had a rodeo. It was not put on by a select few in a rodeo association, but rather by the entire community. They worked and planned this not with the aid to make money, but to make friends. It was completely successful. The best cowboys came far and wide to compete in the rodeo. Over 1,000 adults came to witness this closing activity for the present school year. Tsosie Brown, one of the police men who remained for the entire two day show was uterly amazed at the total absence of drunks at the rodeo. A few comparative figures will prove this point. At Pinon, which had a rodeo the same time, there were approximately 450 adults present and there were 56 drunks picked up. At low Mountain over 1,000 adults were present with only 4 drunks picked up. This community again challenges any community on the reservation to approach this record. This absence of drunks came not about by chance, but rather by positive action. The men in this community were urged to refrain so that this community would once again stand out in the minds of those who know and care. At frequent community meetings this point was stressed and the men were requested to encourage their friends from distant points to show everyone that the Navaho can have a good time and can have a large gathering without it being spoiled by drinking. NOTHING IS IMPOSSIBLE WHERE A COMMUNITY AND A SCHOOL WORKS TOGETHER.

These excerpts from the 1955-56 school year clearly reflect the feeling prevalant at Low Mountain at that time. It is easy to see that the community was awakening and together the school and the community were working toward common objectives. A pattern had been established in which the community would support the school, provide the school with needed facilities, and would help the school maintain bus routes and so forth. In turn, the school acted as a community center with frequent meetings being held, showing recreational movies in the evening, hostin bingo games, and other activities including the traditional Navaho Shoe Game played during the winter months.

The Shoe Game is an ancient Navaho gambling game which has its origin centuries ago in Navaho mythology. This game can only be played in the winter and is played in a hogan. Sides are drawn and each side buries four shoes in sand so that only the toes are exposed. The object is for one side to hide a small ball in one of the shoes. The other side tries to guess in which shoe the ball is hidden. If they guess correctly they get the ball and the process is reversed. Yucca counters are used and the first side to win all the counters is declared the winner. The traditional songs are sung as the game is played.

The school was an intrical part of the community and the community was indispensable part of the school. Cooperation was evident and much was accomplished. This spirit of cooperation and the promise of a new school at Low Mountain combined to create an optimistic feeling when the 1956-57 school year opened.

The next group of school reports cover the 1956-57 school year. It is revealing to see exactly what was reported to the higher school officials by the Low Mountain School.

September, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

> During the latter part of the month a man from the Bureau's Albuquerque construction office visited our school and we were informed that bids for the new school construction at Low Mountain would be opened October 17.
>
> The Low Mountain community has begun construction on a new large community building. This building will be built with rock and logs and shall house chapter offices as well as offices

for the Low Mountain Board of Education. This building will be used for our community meetings as well as for indoor recreation. This will be the seventh structure build entirely By our community at absolutely no cost to the government at this their community center.

After many big words from the Bureau about getting our bus routes graded school started without our seeing any type of equipment, except the time wher we dug out a stuck catapillar tractor. Once again the community had to provide the entire road maintenance. To do this one year may be unavoidable, but to do this two years is enexcusable. In one month's time (September) this community has already donated over fifteen hundred hours on the roads and other community sponsored activity. IN FACT, THE LOW MOUNTAIN COMMUNITY BROKE [illegible] OWN RECORD FOR THE NUMBER OF WORKERS WORKING IN ONE DAY--[illegible]TEMBER 28, THERE WERE THIRTY-FIVE WORKING.

Given active support by the powers that be there is no doubt, but that the Low Mountain community can show what is possible when a school and a community work together. We are anxious to see if the things that the Washington BIA officials said will be enacted or if they will be allowed to remain just words. Adult Education here could be suddessful beyond the wildest expectations.

October, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

Work continues on the Low Mountain community building. Mr. Saunders, the Director of the Save the Children Federation from New York City, visited our school and saw the amount of community interest and support. He said that this was the finest he had ever seen; the amount, degree and extent of community effort towards self-improvement. Mr. Saunders, after looking around and seeing the amount of labor extended by the community said, "How much do you need to finish this building?"

We told him $500.00 and he said, "You have that and what else do you need?" We are very grateful and thankful.

While the Indian Service refuses to provide food for the volunteer workers and evidentally cares little for the efforts of this community--this is the only conclusion one can draw from their refusal to find a way to fee these workers at noon: No one is naive enough to believe that if they felt food was good that they could not find food--it is encouraging to say the least to meet others who recognize the spirit and determination of this community.

We are familiar with all the rules and regulations forbiding feeding adults, but we feel no rule is worth its salt unless in deserving circumstances expeptions be made.

We personally are buying food for these workers at a cost of over $20 per week. We hope that satisfies the powers that be. In light of the complete absence of help in this important matter from the Bureau of Indian Affairs we respectfully request that we no longer be put on display to show what a community can accomplish. Rather, let them look elsewhere when they want to show visiting dignitaries what the Indian Service is doing.

I have not told this community that we have been point blank told not to feed our workers. I have told certain of our leaders on the school board. If I had told the community the spirit thus far created and all the support of the school would suddenly go down the drain. You cannot emphasize and stress partnership and then have the people realize that they are the ones that do all the giving and that the partner will not carry his share of the load. Why should these people donate labor for the school, roads and buildings when they are refused even a crust of bread? Those that do nothing deserve nothing. But those that do much deserve and expect something.

November, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

CONSTRUCTION ON THE ENLARGED LOW MOUNTAIN SCHOOL HAS BEGUN. THANKS TO ALL WHO HELPED THIS TO COME ABOUT.

Our community was greatly distressed by the report that their community efforts were going down the drain in light of the Bureau's memo received doncerning the feeding of volunteer workers. A community group was selected and a trip was made into Window Rock and this matter discussed with Mr. Wall and Mr. Benham. They graciously consented to made an appointment for our group so that we could see this matter to a conclusion. In Gallup we spoke to Mr. Carmody, Mr. Ford, and others. This meeting was most successful and the Low Mountain representatives were most happy for the understanding of Mr. Carmody.

After considerable discussion several tentative plans of action were approved. We were to wait until we received word on this matter through channels and then we were to submit a program After our return, we received word and we submitted our program and the logic behind our program, This was submitted through channels November 9. It is sincerely hoped that this program will not get lost before it reaches the person to whom it was addressed. Earlier we submitted, at Mr. Ford's request, two papers concerning labor at the Low Mountain school. When we were in Gallup more than a month later we were informed that they had never received such papers. This time we kept extra copies and if in due time no word is heard we shall send them direct explaining the reason for such action.

December, 1956

NAVAHO AGENCY MONTHLY SCHOOL REPORT

Held the Second Annual Low Mountain Christmas Party. There were over 800 people present. Presents were given to all children with most of them getting more than two. Clothing was distributed to all the adults and over two tons of clothing were given away.

We are all waiting patiently about the food which has been promised to feed our volunteer workers. One wonders why things take so long. Of course, if we were in a position of authority we would probably understand why, but here in the field it is most difficult.

February, 1957

NAVAHO AGENCY MONTHLY SCHOOL REPORT

We are still waiting word from Window Rock to feed our volunteer workers. This permission was granted last November at a meeting in Gallup with Mr. Carmody and others. They said that we would receive written confirmation shortly, that was more than three months ago. The community suffers, but it appears that the present administration is not in the least concerned with either the adults or the community. We should like to have a statement of policy on this matter. As we read the manual it states that the school is to be the center of the community. These are mere words, but we believe them. If others do not and are not prepared to translate these words into action then we should like to have them say so. To hide behind words and to take no steps to translate them to reality is the same as not believing those words. We hope this matter will be cleared up at all levels so that those in the field can have something to go by

March, 1957

NAVAHO AGENCY MONTHLY SCHOOL REPORT

Low Mountain wonders what has happened to the Adult Program that was to have been placed here. Last fall when Mr. Madison Coombs, from Washington was here, plans were made and promises made. The community has since built a large community center which can be used in the adult Education Program. They have done their part, but the Indian Service has as usual done nothing. We notice with interest reference to a "successful" program up at Taos Pueblo with 12 adults. We could have three times that number tomorrow night.

We also note with some amusement that a certain person has been selected to work in this program because of his adult work in Africa. Any anthropologist will tell you the stupidity of assuming that because something or someone is successful in one area that he will be successful with a totally different people.

Next year we shall have our own adult program. It shall be done on our own time so the Indian Service can have no objection. It shall receive the recognition that it deserves.

We do not know why Low Mountain has been so carelessly tossed aside. We have sent memos asking the people in charge of such program to talk with us direct which would seem only natural. We hope that we receive some word on this matter, as we consider it of some importance. Perhaps no one wants this adult program to be successful. To ignore, and to refuse to establish such a program at the ONE place where success can be guaranteed certainly appears to be negative thinking of some type.

April, 1957

NAVAHO AGENCY MONTHLY SCHOOL REPORT

Again we call attention to the two unanswered questions that we have asked throughout the year. First, what about the authority to feed adult community workers which was orally granted in November and at which time we were told that written permission would be forth comin shortly. Second, what about the adult Education Program that was promised Low Mountain at a meeting with Mr. Coombs, Mr. Morelock, Mr. Payton and others last September.

These two questions have been asked repeatedly throughout without any answer. One has only to look over past monthly reports to find ample "written" proof. The day appears past when any man's word is good. We have been advised that "you must have it in writing." However, we are most happy to have ample supporting written evidence showing that these questions have been asked many times with the net result thus far of not a single answer.

May, 1957

NAVAHO AGENCY MONTHLY SCHOOL REPORT

The highlight of the month and for that matter the entire year was the second Annual Low Mountain Community Rodeo. This year over 5,000 people attended and there were 152 cowboys from California to Utah. The cowboys included Apache, and Havasupai, as well as Navaho and Hopi Indians. This rodeo was a concrete example of what this community can accomplish.

There are far larger communities, as well as many that are far more acculturated and advanced, yet this Low Mountain Rodeo was second to none. If any doubt this statement I would advise this person to go and talk with any of the good cowboys and get their opinion.

This rodeo was run by newly elected officers chosen by the community itself. They handled this terrific responsibility wonderfully well.

The prestige and satisfaction that this community achieved as a direct result of this rodeo will never be measured, but many will be the years before it is forgotten either here or by any of those who came.

It is to be regretted that no one from the official BIA staff at the local Sub-Agency found time to attend. The Low Mountain Community has again demonstrated its leadership in the field of cooperation and community development.

THE LOW MOUNTAIN COMMUNITY RODEO

An outstanding illustration of the effectiveness of a united community may be seen in the results of the Low Mountain Rodeo. Communities on the Navaho Reservation are first judged by whether they have a rodeo, and then if they do they are judged by the caliber of the rodeo. In non-Indian culture we often judge a city by whether or not it has a professional baseball or football team and by the success of such a team. In like manner the Navaho often judge their communities by the success and quality of its rodeo. Low Mountain prior to our arrival had never had its own rodeo. Members in the community traveled to distant communties to partake and enjoy these events. Residents of Low Mountain did not feel that they as a community were able to put on a rodeo and the community made no effort to do so.

However, once they saw the results of their own actions and wishes, once they saw the successes they enjoyed in keeping the school open, in improving the roads, in building needed school buildings, and in providing needed community activities they became convinced that it was possible for the Low Mountain community to stage an annual rodeo. Much talk went into the preliminary plans. Many of the young men in the commuhity began to work regularly in the fall of 1955 to build a suitable rodeo ground for the contemplated spring rodeo.[1] During the winter months the men of the community traveled by truck to a mountain located more than sixty miles away to cut logs to be used in the corrals and other necessary rodeo structures. The young men every Sunday afternoon would hold a practice rodeo in which they would practice riding and roping. All during the week these same individuals labored long and hard in building a respectable rodeo arena. Committees were set up, fences were constructed, programs were prepared, advertisments were sent out, livestock obtained, and all of the myraid activities necessary in order to have a successful rodeo. Many of the doubting Thomases in the community were convinced that the rodeo would be a failure and a flop. When it became necessary for individuals within the community to put up money so that prizes and other necessary expenditures could be made, some of the people having money refused to put it up saying that this was an activity which was doomed to failure since the Low Mountain community had no previous experiences in operating a rodeo. However, the majority of the community was convinced that they could put on a rodeo and that they would put on a rodeo. Money was raised, prizes were obtained and the First Annual Low Mountain Rodeo was held on May, 1956, on the weekend following the close of school.

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[1] Earlier in the document I quoted from the official school reports which discussed the rodeos and which were sent to the agency headquarters at Window Rock, Arizona

It is interesting to note that the First Annual Rodeo was highly successful and created a feeling of respect on the part of others towards the Low Mountain community. Perhaps no other single event did so much to raise the opinion the Low Mountain people had of themselves and perhaps no other event did so much to gain respect from outsiders. In the past the Low Mountain community had a notorious reputation for being a hostile, frequently drunken community. This rodeo demonstrated to the entire reservation that the people of low Mountain were among the most dedicated and certainly one of the most outstanding communities on the Navaho Reservation in their desire to improve their community and their school by the labor of their own hands.

In my estimation the First Annual Low Mountain Rodeo was the single most important activity of the entire year and conclusively demonstrated to the Low Mountain people that it had become a real community, an independent and proud group of people capable of identifying and solving problems and needs. The young adults, who used to spend nearly half of their time in jail, were the very ones who worked the hardest in preparing the rodeo ground and in practicing for the rodeo. The rodeo truly was an example of a community in action.

An indident which took place during our first year at Low Mountain, 1955-56, illustrated the need for improved roads. One night in Novembem one of the community leaders arrived at our school in a snow storm by horseback. Hosteen Betom informed us that his infant son was very sick and he needed help to get the boy to the hospital at Keams Canyon some twenty-five miles away. We started the school buses but due to the snow and mud were unable to get them outside of the school compound. He rode off into the night to bring the boy by horseback back to the school. When Betom left, the school personnel worked and got one school bus equipped with chains and tools for the trip to Keams Canyonl Several of the community people volunteered to ride in the school bus. Shovels were placed in the bus and several men on horseback agreed to follow the bus on its way to Keams Canyon through the blizzard, snow, and the mud. An hour later Hosteen Betom returned with his sick baby son. When I looked at the boy, I knew that if he was to live we would have to get him to the hospital immediately. The group set out in the school bus, but once again we did not get out of sight of the school. The bus slipped off the road into the ditch and even with our volunteer helpers we were never able to get the bus going again. The baby died that night and I am convinced that his death could have been prevented if we had been able to get to the doctor in time. This event vividly highlighted the acute need of the Low Mountain community for improved roads not only so that children could be brought safely to school, but so that in times of emergency people could get in and out of Low Mountain when necessary.

The school and the community at Low Mountain exerted great pressure in their efforts to realize those things which they felt they deserved and which they had been promised. The major objective was a new school at Low Mountain-- which the community received. A second objective was an Adult Education Program, sponsored by the Bureau of Indian Affairs, operated under the newly enacted adult program. This was promised to the community by Mr. Madison Coombs, at that time, was in charge of the adult program for the Bureau of Indian Affairs. This the community never received.

A third objective of the community and the school was to continue the joint efforts in community development. Since this objective was never effedtively realized, since the lessons to be learned from the experiences of the Low Mountain Community were important, and since other community development programs may profit from a frank examination of the forts, a rather detailed description of the events which occurred during our last year (1957-58) at Low Mountain are presented.

Much of the material herein included are actual letters and reports made and received during the period under discussion. These documents are not included in an effort to arouse hostility to the Bureau of Indian Affairs, nor in an attempt to create sympathy for the writer, but rather, to demonstrate once and for all that any organization charged with the responsibility of developing community programs, such as the Bueau of Indian Affairs, must support local community initiative and responsibility if that organization is to succeed in its efforts. If any organization in a position of control and authority refuses to practice what it preaches, then community responsibility will never develop and progress will never be possible except when controlled and dictated from outside.

The following excepts from various letters indicate the recognition the community was receiving for its efforts toward self-improvement. A letter from Barton Greenwood, Acting Commissioner of Indian Affairs dated January 23, 1956, declared:

> "The Low Mountain people are to be praised for the very great interest in which they are taking in their trailer school and for the interest they are showing in the education problems of their community."

A letter from Charles Morelock, Acting General Superintendent, Navaho Agency, January 12, 1956, declared:

> "The needs for boarding school facilities in the Low Mountain community as expressed by the local Navaho people through Mr. Roessel are set forth. Mr. Roessel is deeply interested in community work and has helped to develop a strong sense in education at Low Mountain."

A letter to the author from Ricahrd D. Saunders, Director, Save The Children Federation, dated November, 15, 1956, stated:

> "I shall watch your progress henceforth with great interest and I believe we shall all find it has significance for the entire reservation. Please count on us to help in any way possible."

In a report of an education planning meeting held in Window Rock Library, Tuedday, March 6, 1956, at 1:00 p.m. the following statement is contained:

> "Mr. Roessel was then called upon to plead his case on behalf of the Low Mountain's petition for a boarding school based upon criteria for same, i.e. need and participating enrollment of community support . He stated the people of the Low Mountain community had become education minded and have given positive support and wholehearted co-operation as demonstrated by the 10,370 man hours donated by them towards helping school projects. Parents want their children to go to school, but *only* to the Low Mountain. Enrollment is limited not by lack of interest, but lack of facilities.
>
> An important factor in the mechanical operation of the Low Mountain School and an important element in the mind of the parents is the length and condition of the present bus route. To illustrate, the buses spend hours covering a few miles and many children ride a bus several hours before reaching either the school or their home; also, many children are not able to eat breakfast at home sinde they leave too early for school and the continuation of both these conditions would ultimately result in poor attendance and academic showing.
>
> In light of these and other facts, the hope and desire for a borading school in the Low Mountain community is paramount, and the people feel the only possible and plausible solution is the construction of a large permanent boarding school which will best serve their particular needs and meet the special situation in this area.
>
> In his fianl analysis Mr. Roessel stated that if this community, which has done so much with so little, is neglected or ignored, then, in his opinion, he feels that the very community processes and techniques so long stressed by the Bureau of Indian Affairs will be shown to be futile and Navaho Education will suffer a severe setback.

At this juncture Mr. Spalding praised the people of the Low Mountain community for their interest and continued efforts in behalf of the Navaho Education Program and also complimented them on having such a sonscientious crusader as Mr. Roessel to represent them.

The Low Mountain situation was discussed at some length and it was the consensus of opinion that in dealing with this situation the keynote should be "patience."

A letter from G. Warren Spalding, General Superintendent of the Navaho Agency dated March 9, 1956, to Mr. Robert A. Roessel declared in part:

"Your are doing a fine job with your community and I am most appreciative. Keep up that effectious enthusiam. You may be interested in knowing that in the Navaho Year Book we have placed pictures of your local road builders."

On November 29, 1956, the Low Mountain School submitted a program to the General Superintendent of the Navaho Agency concerned with the donated labor program at the Low Mountain School. This program was requested by Bureau of Indian Affairs officials at the Gallup area Office at a meeting held earlier in November.

The memorandum says:

"Following the guideline setforth from the memo from the Assistant Area Director, Community Services, dated November 15, 1956, we hereby submit the outline of our program. We feel that there is ample sanction fro such a program in the Indian Affairs Manual Section 601, (Government Schools Shall Serve As Community Center); also, Section 602, (Indian Participation in Determining School Policy); and finally in the stated objectives of the Bureau of Indian Affairs.

This school, the Low Mountain School, believes that community interest and support are essential to real education. We believe that parents must understand and believe in the education their children are receiving. We believe that parents must feel that they are playing a major role in this education. We believe that parents are willing and anxious to assume greater responsibility towards their children and their education.

This school id proud of the vital role parents are playing in the operation and continuation of this school. The operation of the Low Mountain School is totally dependent on the cooperation and a strong backs of the Low Mountain Community. This is an uncontested fact.

Our community is solely responsible for 100 miles of school bus roads. Last year Washington officials estimated adequate roads would cost in excess of $800,000. Washington thus far has spent nothing and Low Mountain men and women are improving and maintaining the bus routes. Without these roads there would be no school at Low Mountain.

Our community has built more than nine structures at the Low Mountain school. This list included our pump house, root cellar, shop, and gas station to name a few. Each of these buildings are essential to the operation of the Low Mountain School. In addition to these, they have built the large community building which will be used as our adult education center, as was discussed with Mr. Madison Coons from the Washington Office.

This school is serving as a community center and these people look upon this school as THEIRS--and well they might, since they have worked so long and so hard to make it what it is toady. Our program can best be summarized as one which the school and the community walk hand and hand towards a brighter future. It is a program designed to better equipt our people to contribute to the development of the Navaho Nation and to the growth of this country. It is based on each contributing that which he is able: The fruits of such a program have to be seen to be believed.

It is hoped that the Low Mountain School never reaches the complacment state when it sits back and watches the rest of the world go by. We hope to grow with our community continually and sonstantly. Always striving for a better school, better facilities and services, to offer both our children and our community. Such growth would be utterly impossible unless our people join and feel that they are responsible for that growth.

Donated labor is the key to this program. It is in this manner that these people feel that they are contributing concretely to the growth and development of this school and community.

The scope of such a program is limited only to ones imagination because where there is an awakening community and an interested school NOTHING IS IMPOSSIBLE.

We feel that this program, which has resulted in the best community on the reservation, must continue. We do not accept the line of reasoning that says: "Now the government will provide these services that the community is maintaining so therefore, you will not have need any longer for such donated labor."

In the first place, we do not believe that which we do not see. We have had many such promises before and nothing materialized. We would rather trust a sure horse in a stable than a possible Cadillac in a garage.

In the second place, cooperation shcould be a continuing venture rather than something to be turned off and on at the whims of powers that be. If in an emergency help is welcome, such help should be equally welcome in normal times. The Low Mountain Community and the Low Mountain School are married "until death do us part": not for just a day or a year.

All we ask to insure the success of such a program is food to feed our workers a noon meal. We neither ask nor expect steakes or fancy foods; we ask only for such staples that are necessary to feed hard working men. We have complete donfidence in Mr. Ford, (The Food Service Officer) to select food that will be adequate and yet not bankrupt Uncle Sam. We ask food to feed 10 workers a day. There may be days with more and other days with less, but with that as an average no one will be hurt.

We were very encouraged at a meeting recently held with Mr. Carmody and submit this program and trust that others will share in making the Low Mountain program as successful in the future as it has in the past.

The ones to gain will be the Navaho and all are anxious for them to accept increased responsibility in all affairs that affect them. There comes a time when words must be backed with action--such time is now. We have long preached such doctrine: now we have opportunity to support such talk with action. In this case action is simple and easy to achieve--food for ten workers, five days a week. If there be further questions we hope we will be given the opportunity to answer them. We believe this to be a matter of vital concern since it deals directly with the community that has done so much with so little.

LOW MOUNTAIN COMMUNITY SCHOOL

Robert A. Roessel, Jr.

Months elapsed with no work concerning whether surplus food would be available to feed volunteer workers. On March 4, 1957, the Low Mountain School sent the following memo to the Navaho Agency:

Memo to Mr. Clarence Ashby

From Low Mountain School
Subject: Food for Community Workers
Date: March 4th, 1957

We still have received no word concerning the permission to feed community volunteer workers which was given us at a meeting in Gallup months ago.

At that time we were told that the paper stating proper procedure would be sent shortly. We still are waiting.

At this meeting attended by a delegation from Low Mountain plus Buck Benham from the Agency. All agreed that the Low Mountain Community was unique in the amount of concreta support for their school. agreed that their contributions were solely responsible for keeping the bus routes open and in fact keeping the school operating. All agreed that you could not expect the community to labor all day at the school and then when it came time to eat send them away telling them to come back after lunch. All agreed that the Indian Service had a responsibility in this matter and since this kind of community work was what the Indian Service stressed then it had an obligation when it found a community that was attempting to improve itself and it's school.

Mr. Carmody found a section of stated policy that would give legal basis for feeding these workers. We were told to draw up a plan for the number of workers and the type of work done. This we did and we sent three copies as requested.

For a period of time we were personally buying the food for these workers--this was before we were given the go ahead signal from Gallup. After this permission was granted we quit buying food out of our pocket.

Now we are informed by Chinle that we can not feed these workers. Therefore, we are requesting that the same instructions that we received at Gallup be sent to Chinle. This lack of proper and prompt communication is most disruptive to both morale and the community.

It might be stated that prior to our visit to Gallup we stopped by Window Rock and talked with Mr. Wall and he stated that although he was in favor of granting permission to feed these workers because of their great contributions we would have to get final clearance from Gallup. This we did yet we are still waiting.

Anything you can do to expedite this matter will be appreciated by both the community and the school.

Sincerely,

Robert A. Roessel Jr.
Principal Low Mountain School

The portion of declared Bureau policy which Mr. John Carmody, then Area Director of Schools, believed would allow the feeding of volunteer community labores of the Bureau Manual signed by the Executive officer of the Bureau which stated:

> "Section 512 does not prohibit continuation of those practices which are essential parts of the education program and are important in the training of the School children. Where you have invited Indian parents, heads of vocational departments, and tribal representatives to the school in connection with selection of vocations , adjustments of pupils and parents to the program, or for any other assistance in such matters there should be no charge to them for meals furnished during these periods."

Another section of the Bureau of Indian Affairs Manual also was constantly and consistently used in supporting the community development program at Low Mountain Section 601, Chapter 6, stated:

> "Government Schools Shall Serve as Community Centers. Both day and boarding schools should be centers for community work connected with Indian home life. Principals and teachers in the schools are responsible for leadership in this work. The school program should be flexible in order that the teaching staff may have time for the adults of the community as well as the children . . . Transportation and necessary equipment and supplies shall be made available for this work . . . The improvement of health, of homes, and of economic conditions is of paramount importance and schools should lead their efforts to activities for community improvements."

Finally on May 6, 1957, a negative answer was obtained to the persistent request to feed community workers. The Assistant General Superintendent (Community Services) at Window Rock wrote this memorandum concerning the Low Mountain request.

> "I am returning the Area Office copy of Information and Data Pertaining to the Low Mountain Donated Labor Program. I am also attaching copies of memoranda from Minnie E. Gould, Sub-agency Superintendent of Schools, Chinle Sub-agency, and Henry A. Wall, Director of Schools, Navaho Agency, with reference to the subject.
>
> I reviewed the program very carefully and am unable to recommend that government food be provided for Navaho laborers for the Low Mountain School. My recommendation is based on the following two premises: (1) Voluntary contribution of labor in the interest of the Federal Government is contrary to existing regulations; (2) An action which would make use of government food at the Low Mountain School for the purpose of an Adult Program of any kind would set a precedent which would be pointed to by other locations where adult education programs are carried on and would make for an expense where no funds are available.
>
> I recognize that much good may have resulted from the type of program which the principal of the Low Mountain School has carried on, however, in view of the above stated reasons I cannot recommend its continuance."

Clarence Ashby
Assistant Superintendent
Community Services

This policy statement sounded the death note for feeding community workers and it also sounded the death note for community participation and responsibility at Low Mountain. We, at the school, could no longer see our way clear to encourage, or even allow, men and women to donate days and weeks of their time for activities related to the community and directly related to the school without having any food to feed them.

The Low Mountain people had been requested to help by BIA officials when school buses got stuck, when bridges washed-out, when government vehicles got stuck, and when the school needed repairs and additional buildings or facilities. The Bureau was willing and eager to except the support of the Low Mountain community in times of need; but now they said in effect, let the community workers come when we need them, but if they happen to working at the school at noon time go and tell them to wait outside while you eat--but don't you dare feed them. This is unconscionable and not within the realm of our ability. We frankly discussed this matter with the Low Mountain people and they said; "If the Gobernment thinks so little of what we are doing that they are not even willing to give 100 pound sack of beans (which actually would provide the food for several months) we would not be will to work.

The People in the community who had earlier ridiculed the community workers now had the last laugh. The Low Mountain Community which had grown greatly in a period of approximately two years now saw itself face to face with government bureaucratic action which recognized the value of a donated community development program but could not find a way to feed a few workers a few beans.

I will always be convinced that what was destroyed at Low Mountain was far more than a community emerging with a sense of responsibility. I am convinced that the Bureau of Indian Affairs destroyed at Low Mountain precedent which might have actually awakened the reservation and had implications for outside of the Navaho Reservation. Here for the first time, a community was consciously trying to improve itself utilizing the only media they had; which was their time and their sweat. For people sitting in desks miles away to write a memorandum as that signed by Clarence Ashby, indicated a lack of understanding which cannot easily be explained away.

The tragedy at Low Mountain did not stop with the destruction of community cooperation and local support of the school.

One August day in 1957, a black Bureau of Indian Affairs sedan drove up to the Low Mountain School. A Mr. William E. Hoppenjans, Special Agent, Branch of Investigation, Department of the Interior, introduced himself. He was accompanied by a Window Rock Bureau official. Mr. Hoppenjans informed me that he had been requested by the Bureau of Indian Affairs to conduct a thorough investigation into the misuse of government supplies and property. Prior to talking to each of the school employees and myself, I had the opportunity to take Mr. Hoppenjans around the plant at Low Mountain. I showed him the school buildings constructed with Federal money. I then showed him the necessary buildings, the buildings essential to the operation of the school, which were constructed by the community because no Federal money was available. Here follows the excerpts from the statement given to Mr. Hoppenjans:

To Whom It May Concern
From: Robert A. Roessel, Jr.
Date: August 15, 1957

This statement is presented so that others may better understand the situation at Low Mountain School...This paper will be divided into two sections.

It is imperative that all realize that my sole goal and single motivating factor has been, and always shall be, the carrying out of stated Indian Service Objectives: some of these are; the development of the Indian into one able and capable to direct his own affairs, the teaching of the Indian increased responsibility in all factors which directly affect him or his children, to prepare the Indian for the day when the Indian Service releases its functions to the individual states, and to make the Indian a better contributing citigen of the United States.

These are beautiful sounding words and will remain such, as they have past hundred years, unless they are translated into action and reality. I have made the serious mistake of attempting to do this. If the Indian Service is sincere in wanting the Indian to accept increased responsibility and wanting him adequately prepared for the distant, though inevitible, time of termination then it must not damn those who are striving in this direction. At low Mountain, more than at any other spot on the Navaho Reservation, we have developed adult participation and responsibility in education and in the operation and maintenance of this their school. We have developed the finest PTA outside of the Public Schools.

The following is a partial list of what has been accomplished at Low Mountain. The construction of the following buildings: a pump house which has housed and will continue to house the government water well and pump which is used by the United States Indian Service School; a warehouse which has housed and will continue to house supplies used at this school (these are government supplies.) ; a root cellar which has housed and will continue to house perishable food used in this school; a school and community shop; a school and communtiy sewing room; a school and community grease rack; and a large community building. For none of these buildings or improvements was there any cost to the government for labor or materials, The men and women of the Low Mountain Community domated their time and labor and from various outside sources such as churches, YMCA, Save the Children Federation, individuals both in our community and in distant states, money was obtained to buy the necessary materials and supplies.

In addition to these buildings the community is solely responsible for the maintenance and improvement of 12[illegible] miles of school bus routes (the government is supposed to maintain and repair 19 miles). A road man from Washington came to this area two years ago and estimated the cost of an all weather road in this and surrounding communites at over $800,000 dollars. Since the operation of this school was completely dependent upon the use of school buses plans were readied to close this school (which would have involved additional expense to the government besides having a school plant lying idle. The government had no money to even grade these bus routes (which are mere trails) and since these roads were all washed out and impassable for even trucks the end of Low Mountain School was in sight. But they had not reconed with the new spirit and interest of the Low Mountain Community. With picks and shobels they fixed roads and washes which would have made a bull-dozer blush. Even today they do all the repairing on these roads which are used by the school buses.

The last major accomplishment that I shall list is the construction of a new school here at Low Mountain. In many places on the Navaho Reservation schools are located with no regard to either the interest or the needs of the people. The end result is that such schools have too few students and no community cooperation. Low Mountain through an active campaign has received a new school which is just now completed. This was done in a period of less than two years and marks one of the few schools that has been built because of community determination and interest. While we were attempting to let others know of our needs and interest various people came out from Washington to see for themselves the vital spirit and support this community was showing toward education. Our visitors included Mr. Lee Iangan Ass'T Comm. of Indian Affairs; Mrs. Hildegarde Thompson, Chief of Branch of Education; Mr. Madison Coombs, Director of Adult Education; and others.

This construction of new school was a clear concrete example of community spirit and pressure directed at something which would benifit all and done in a manner reminding one of a publick school building campaign.

It may be of some advantage to present certain statistics which can explain better than words what the Low Mountain Community has done in the construction of buildings and the repair and improvements of school bus routes. This resulted in the recognition by people elsewhere that this community was different and deserved a new school because of this acceptance of responsibility in the education of their children:

> During school year 1955-56 and through November 14, 1956 the Low Mountain people donated 26,472 hours for the above mentioned projects.

These hours were spent for necessary things essential to the operation of this school. The government had neither the time, nor the money, nor the personnel to do these things. In every trailer school I know, other communities responded to lesser degrees but did things that the government could not do because of lack of funds, thereby saving the government much money.

The important question is: "What was the cost of such a program to the government?" As I have already indicated the buildings cost Uncle Sam neither labor nor materials and actually saved the government thousands of dollars. For this work and labor these community helpers received their noon "meal" which often consisted of only PMA beans and bread. In addition, at widely scattered intervals, these workers would get spoiled fresh produce, food which we were going to throw away anyway because of spoilage and which we offered to them if they wanted it and before it went in the garbage pit; also, these workers would receive excess PMA items and other surplus food such as World War II powered eggs and milk.

It should be emphatically pointed out that the above was "standard operating procedure" on the Navaho Reservation and being done by almost every school in order to operate. My predcessor at Low Mountain, Mr. J.D. Sykes, used this method to build the pump-house, and the warehouse, and the root cellar. The root cellars at Cottonwood, Tah Chee and Wipperwill ere built in this manner namely, by community laborores who were given their noon meal and surplus food.

In fact during that time schools were encouraged to feed parents that visited their children in an effort to secure good community relations. Schools that did this had nothing said and yet when our workers were fed a full investigation resulted.

This was done in the presence and with the knowledge of everyone and on the advice of our superiors as the only way to get certain things done and also to encourage community spirit. Cooperation is a two-edged sword and one had to give in order to receive. Our givernment elswhere has given millions and received nothing: here at Low Mountain they gave very little and received very much. Is there anyone who could honestly say the Uncle Sam did not get full value received?

Is it fair to encourage a community to develop and to do necessary work and then at nnon-time tell them to go sit under a tree while I eat my lunch? Is it fair to demand 100% maintenance of school bus routes by volunteers and yet throw food in the garbage which they could use and do want?

Let us look breifly at the effect such a program has had at Low Mountain, remembering that the only difference between here and elsewhere lies in the extent and amount of interest shown and responsibility accepted. Other schools have used these means, we copied from them, but no school has yet achieved the results and success found at Low Mountain. Now, for the first time, these people see what can be accomplished through their own efforts and by the sweat of their brow. It has made the Low Mountain, people directors of their future instead of passive pawns acted upon by Bureau policy far removed. Now, instead of waiting for Uncle Sam to do or give something to them they know together they can do it. They have learned the lesson many non-Indian communities never learn, working together. They now recognize their responsibility for the education of their children and one that they are accepting readily to the extent of their ability. They now elect a School Board of Education which does more than sit and watch but rather is instrumental in the operation of THEIR school.

The Low Mountain Community has become famous both on and off the reservation. Ask Dillion Plater, Chairman of the Navaho Education Committee, of the significance that Low Mountain has for other communities. Visit other communities, such as Wipperwill, and see their efforts to copy Low Mountain in the construction of certain buildings and in the election of an alive school board. Talk to Dr. R. Saunders President of the Save the Children Federation who had received word from a trained sociologist that community type work and development was impossible on the Navaho Reservation. Ask Mr. Horace Holmes, of the Ford Foundation, about the work done jointly by the Low Mountain School and Community. There are countless others that could be listed who have first hand experience with the development of this community and the translation from words into reality many of the objectives of the Bureau of Indian Affairs.

We can imagine the effect some community improvement project would have on some suburban Anglo community with the attendant increased pride in doing something themselves to help their community. Such is the feeling on the part of the Low Mountain Community--their buttons are popping and their heads are held high.

It may be asked: what does this have to do with the matter at hand? To such an inquiry I say "everything." To take one or several incidents out of one text destroys the possibility for understanding. Nothing exists in isolation and to be ignorant of all related information would be like insisting on a "yes" or "no" answer to the question, "have you stopped beating your wife."

Mr. Hoppenjans left after becoming, I believe, convinced that a mountain had been made out of a mol-hill and that a community was being effectively and delibertately crucified.

On December 3, 1957 a letter was received from the Area Director. The letter read:

> Dear Mr. Roessel:
>
> "On April 4, 1957 an Ad Hoc Committee appointed by this office conducted an investigation of certain allegations relating to the operation of the Low Mountain Trailer School. This office based on the testimony obtained has decided that your administrative reassignment will be in the best interests of the service. Accordingly, it has been determined that you be reassigned to the position of principal-teacher. Transportation of goods and dependents will be at government expense.
>
> We will also be able to offer Mrs. Roessel a reassignment to the Tolani Lake Community School to continue her present grade and rate of pay. Will you please have Mrs. Roessel advise us whether or not she wished to accept reassignment.
>
> This office regrets that administrative problems arose at the Low Mountain Trailer School which have required us to make this decision. In our opinion you can continue offer very valuable services to the Bureau of Indian Affairs and to the Navaho people and it is believed that this reassignment will enable you to do so. This reassignment will be effective January 12, 1958 so that it will not interfere with your holiday season.
>
> Sincerely yours,
>
> Ned. O Thompson
> Acting Assistant
> Area Director

The relations that had been established between the school and the Low Mountain Community were destroyed. We were transfered against our wishes from the Low Mountain Community to a smaller shcool located at Tolani Lake, Arizona. The community saw their efforts in working together had now been washed down the drain. It appeared to them that the Bureau of Indian Affairs was not actually interested in a Navaho community awakening and accepting its destiny.

This was, however, not the end of the situation. On July 22, 1958 another letter was received,

Dear Mr. Roessel

"Reference is made to the recent departmental investigation of alleged irregulartities in your administration in the Low Mountain School.

The investigation disclosed that following your assignment to Low Mountain as Principal-Teacher you initiated a program for maintenance of bus routes and for building projects at the school with labor donated by Indian residents of the community and as compensation for the labor you gave them their noon-day meal and on some occasions Government surplus food. You were without authority to do this under Bureau regulations and you exercised bad judgment in proceeding as you did without the positive approval of your superiors.

Irregularities of the type revealed in your administration in the Low Mountain Trailer School would normally constitute a bases for severe disciplinary action. We are withholding such action in your case because we believe that your superiors are primarily responsible for the irregularities which occured; view of their failure to observe and correct your improper practices. Your irregular practices were carried out openly, without apparent personal gain, and on your assumption that your superiors knew and approved of them.

You are, nevertheless, officially warned that future deviations from agency policies and administrative regulations will not be tolerated under these or any other circumstances. You are specifically instructed to obtain positive administrative approval before proceeding with any questionable activity in the future, regardless of the desirability of taking such action or your understanding of what may constitute common practice.

We believe that you will profit from this experience of warning and we will have no further cause to question your adherence to policy and regulations in your official activities.

Sincerely,

Barton Greenwood
Deputy Commissioner

Let it not be said that the Bureau was allowed to have the last word. On November 3, 1958 the following letter was sent to the Honorable Glenn L. Emmons, Commission of Indian Affairs.

Dear Mr. Commissioner:

This is in answer to a letter of reprimand sent to me by Assistant Commissioner Barton Greenwood, dated July 22, 1958. I should like the statement which follows to be a part of the record and included in my personnel file.

The actions complained of were those that give expression and meaning to the Indian Service Manual. Those actions gave the Navaho a new understanding and valuable experiences in assuming responsibility. I have seen Bureau employees praised and promoted as the result of "playing it safe" and I realize that if one does nothing he will make no mistakes, will violate no rules and regulatiohs. But he will not help the Navaho people to assume responsibility; they will remain dependent on the Bureau. The Navahos think that is what the Bureau wants.

The matter, the, becomes a question of principal, and I have been brought up to believe that a man with moral fibre and intellectual honesty stands up for his convictions. If not, he is derelict. He is a moral coward. He is unfit for the responsibilities of leadership.

In retrospect, much of what occurred seems almost amusing because the very ones who recently condemned my actions were praising them a few brief years ago.

This letter makes no effort to present all of the facts; in various ways and at different times these have been made known. I shall content myself with answering certain statements contained in the letter from Mr. Greenwood.

In that letter, the Assistant Commissioner states:

"The investigation disclosed that following your assignment to Low Mountain as Principal-Teacher you initiated a program for maintenance of bus routes and for building projects at the school with labor donated by Indian residents of the community... You were without authority to do this under Bureau regulations and you exercised bad judgement in proceeding as you did without the positive approval of your superiors."

Nevertheless, we have a letter from Mr. Greenwood adressed to the "Low Mountain Indian Community" dated January 23, 1956 in which he states: "The Low Mountain people are to be praised for the very great interest which they are showing in their trailer school and for the interest they are showing in education problems of their community." This was the result of developing a community spirit of self help. It did not just happen.

Another letter from Mr. Greenwood, written on January 20, 1956 and addressed to the Honorable Thomas B. Curtis, M.C., stated that "the Low Mountain people are to be praised..." and added, "we have already expressed our appreciation of their interest and loyal support." Other letters in our file give further support to our contention that there was a time when we had both the approval and support of our superiors all the way up the line.

Mr. Charles Morelock, (then) Acting General Superintendent of the Navaho Agency, in a letter to Mr. Greenwood, dated January 12, 1956, stated, "Mr. Roessel is deeply interested in community work and has helped to develop a strong interest in education at Low Mountain."

A letter to me from Mr. G. Warren Spaulding, dated March 9, 1956, contained this sentence: "You are doing a fine job with your community and I am most appreciative."

A meeting in the library at Window Rock on March 6, 1956

("Summary of Conference on Education Planning") was attended by Assistant Commissioner Leon V. Langan, Mrs. Hildegard Thompson, Chief, Branch of Education of the Bureau, Mr. John F. Darmody, Assistant Area Director, Mr. Apaulding, Mr. Morelock, Mr. Henry A. Wall, Director of Schools, and many others. I was also present.

In the document summarizing this conference, tow out of the total of five pages were given to the discussion of Low Mountain, its community and its school. The hours of donated labor--at that time they totaled 10,370--were recorded and the community's efforts to help itself were given in detail, all of which will be found in this "Summary." The fears expressed in one paragraph, alas, proved well founded:

"In his final analysis, Mr. Roessel stated that if this community, which has done so much with so little, is neglected or ignored, then, in his opinion, he feels that the very community processes and cooperative techniques so long stressed by the Bureau of Indian Affairs will be shown to be futile and Navaho education will suffer a severe setback."

The community spirit which was thus recognized and praised is now gone, destroyed by the very people who commended it. The community processes responsible for construction of a $300,000 school during those days of applying sections of the Manual (i.e., The School Shall Serve as a Community Center) no longer operate, are dead and are probably forgotten. The members of the Low Mountain community who "saw the gleam" and endured the ridicule of many of their neighbors by "working for nothing" have withdrawn, and on the surface nothing remains of the once proud spirit of these people who did so much with so little because they believed in it and dared to assume responsibility for their own destiny.

May I quote further from the "Summary": "Mr. Spaulding praised the people of the Low Mountain comminity for their interest... and also complimented them on having such a conscientious crusader as Mr. Roessel to represent them." Also, "Mrs. Thompson raised the question as to the possibility of erecting another day school at the end of the bus route. Mr. Roessel expressed his disagreement saying that in doing this, the entire purpose (community consolidation) would be defeated and the expense involved would be far greater than the cost of building a dormitory." (This school was built at a cost of over $80,000 and had a total enrollment of only eight children last year, including two whose mother was the cook.)

In the "Summary", one finds: "Mr. Carmody pointed out that determination should be made as to minimum facilities needed... and also, "Mr. Langan commented that the existing situation at Low Mountain was recognized..."

These statemats from people at Window Rock clearly show that my superiors knew and approved of what took place at Low Mountain. No other conclusion can be drawn. While much blame since has been laid at the door of my immediate superior, Mr. Lee Payton, for permitting these "practices", the documents on file show that knowledge of the situation and praise for what was done came from his superiors, indicating that memories can often be short and written statements forgotton.

It is not my desire to engage in name calling of indulge in any petty bickering, but I propose to emphasize the principal involved, namely, that everything we did at Low Mountain was aimed at giving life and meaning to the stated objectives of the Bureau of Indian Affairs; and in addition, many thousands of dollars were saved because of the work donated by the community during this period of adceptance of increased responsibility. The money saved, however, was less important than the community spirit that was fostered.

In the light of the foregoing, as well as other material in the files, Mr. Greenwoods's letter is confusing and discouraging, but I want it clearly understood that none of the "practices" later complained of was in any way wrongdoing of any description, and I am convinced that my own standards are at least as high as those of anyone concerned with this matter, whether in Washington, Window Rock or Gallup.

I am reminded of a recent article I read in which it is stated that "The man with a gleam in his eye seems to be a recurring near-casualty of our system. His society, and especially his superiors, find him too persistent for comfort." This is worth reflecting upon, for it contains a great deal of truth.

In closing, I should like to state that what we did at Low Mountain is proof of what can be accomplished when the Indian Service and the Indian people work together toward common objectives. If the Bureau is really sincere in wanting the Indian to become the master of his fate, then some such project as that at Low Mountain will provide proof that this is possible of accomplishment.

I had hoped that the significance of what the Low Mountain community accomplished would not be lost but would be kept alive and fresh, so that others desirous of helping the Navaho people would be heartened and encouraged to emulate that spirit of self-reliance. I am disappointed, of course, especially when I realize the factors underlying the situation and which supplied the real motivation which resulted in the investigation and reprimand.

Although I am disillusioned about the Bureau, this does not affect my feeling for the Navaho. I care deeply about the Navaho people and shall always strive to help in "the creation of conditions in which the Indian will advance his social and economic adjustment" and eventually be enabled "to manage his own affairs." That is of the greatest importance.

I wish to say again that my conscience is clear. I did the best I could, motivated by ideals and a concept of duty that I am not ashamed of. The fact that my superiors commended me for it is less important,. in the long run, than the fact that the people of Low Mountain enjoyed for a season the thrilling experience of assuming responsibility for their own affairs and worked unselfishly through many hours to prove to themselves that they could be self-sufficient if allowed to become so.

That is gone now, and hereafter they will see their affairs taken over by non-Indians who will not dare to place the Indians' interests above the Manual, who will conform to the letter of the rules and regulations, who will not feel they can afford to have a stake in the destiny of their neighbors, fearing reprimand or worse, distrusting the assurances given by their superiors, believ-

> ing that the realities of th[illegible]tuation allow of no expression of idealism, content to work th[illegible]equired number of hours and to "let it go at that." But the heart breaking fact is that these fine people, with so great a potential, will make no response, will remain indifferent, and will continue "wards of the Government" in spirit, regardless of what the Manual says or what memoranda and directives from Washington contain.
>
> Yours very truly,
>
> Robert A. Roessel, Jr.

The tragedy was now complete. All that had been done at Low Mountain was destroyed. Following our removal from Low Mountain the community withdrew from the school, the principal taking my place required that the community stay, except under certain circumstances, on the outside of the fence surrounding the school. The people withdrew and reverted to "let the government do it."

The significance of this story lies not in any effort made to create hositility towards the Bureau or sympathy towards the writer, but rather in attempting to demonstrate once and for all that an Indian community can and will acdept responsibility. That an Indian community can and will use all of its resources towards its growth and development. That an Indian community can and will become responsible for the school and for the community in which they live. These are the lessons which Low Mountain teaches us. Unfortunately, it also illustrates the problems and the handicaps which one is confronted with in any effort to carry out such beliefs. Unfortunately, the Bureau of Indian Affairs did not recognize the significance of this endeavor.

In any event, Low Mountain must not be forgotten. Those people who did so much with so little lit a lamp in the darkness which burndd brightly, if only for several years. Today, whep people are critical of the Indian population and its hesitancy in accepting responsibility and its lethargy in determining its own future we need to remember what these uneducated Indians did at Low Mountain. It can happen in other communities, it must happen on other communtities. But let us hope that in the future the community receives the kind of support, the kind of cooperation it deserves from all agencies which have the responsibility to make the Indian responsible.

Fortunately, there are many people in the Bureau of Indian Affairs that believe if and when community development and responsibility take place can lasting progress result. These are the individuals which must be given the authority and the resources to carry out these beliefs. Individuals that have demonstrated in past years hestiancy and reluctance, or even downright antipathy, towards increased responsibility of Indians ought to be removed from office.

The people at Low Mountain described THEIR school in these words: "The little school with the big heart." We believe, as we have said many times, that when a school and a community unite together nothing is impossible. Let us hope that in the future we will have many such unions any many such examples of school community cooperation and development.

Community development must take place on every Indian Reservation. If permanent and successful change is to be realized then it is imperative that the community initiate and control such development.

There is no better vehicle to teach local responsibility then through community development. When people see with their own eyes what their own hands have accomplished they are successfully embarked on the road to growth and development.

On the other hand, if a community dares to be different, dares to accept responsibility which previously they had left to someone else and if that community fails to find encouragement and fails to obtain concrete support, it surely will fall. As a result of that falling further attempts at community development cooperation and increased responsibility will be all but impossible.

The thoughtful reader will be able to discern the wheat from the chaff and be able to isolate those elements of successful community development. It is extremely important that one does not become blinded by the specific events related in detail concerning the justice or injustice at Low Mountain; but rather the reader should view the material dispassionately and objectively. He should ask himself how ouuld the negative events have been prevented? What were the circumstances which lay behind the tragedy at Low Mountain? What was the significante of Low Mountain for other Indian communities? What lessons can it teach?

To assess blame is to take the cowards way out; to find reasons and to learn from those reasons is the adult way out. At the time, and even today when I look backward and recall the situation, bitterness creeps in and clear thinking runs out. The experience at Low Mountain has too great a significance to allow it to be merely a tragic story. Certainly lessons should be learned from a careful analysis of Low Mountain which should prevent similiar disasters and make possible the fruition by genuine community development prosperous which for a day was seen at Low Mountain.

CHAPTER III

SAN CARLOS APACHE COMMUNITY DEVELOPMENT

By

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These are three examples of community development on the San Carlos Apache Reservation. The community development program on that Reservation was highly successful and the pages that follow are the active reports prepared by Ruth Bronson describing her work.

Ed-Cho-Da-Nihi
(The San Carlos Apache Hospital Auxiliary)

The San Carlos Apache Hospital Auxiliary is now four years old. It began in 1958, with three Apache women who wanted to meet together for self-improvement. In the four years since its inception it has expanded into an intensely active group of fourteen Apache mothers who are motivated by the social needs of their total community, and who are working eagerly for solutions for some of the more pressing community problems. How this change in Apache cultural attitudes came about, what this group has done, and how these results were accomplished, is the gist of the following report.

Objectives of the project (--organization of a hospital auxiliary)

1. To mobilize the San Carlos Apache Community to work on their own health problems.
2. To stimulate and endourgge the San Carlos Apache to go beyond the passive role of simple accepting the health services offered them by the U. S. Public Health Service, to the more postive role of working for the solution of their own health problems.
3. To disseminate health information to the Apache people at large by people they trust and whose language they understand.
4. To develop a sense of community responsibility.
5. To give Apache women experience in community leadership.

The Nature of the Problem:

The San Carlos Apache Reservation is located in the Southe Central part of Arizona. The reservation area is sizable, coprising some 1,623,000 acres. But mush of this land is arid, and only portions of it good even for grazing purposes. Not much agriculture is practised for several reasons, the most important being lack of sufficient water for irrigation and suitable soil. The people depend largely on cattle and on local jobs for a sub-standard livelihood. There are approximately 1,000 Apache families living on this reservation. They live close together in three town communities - Bylas, San Carlos, and Peridot. The largest in these towns is San Carlos, which is the seat of government for the Tribe, the Bureau of Indian Affairs, and the U. S. Public Health Service.

The spiritual isolation of the Apache woman is deep and broad. She has little contact with the outside world, and almost no chance to know how other women outside the reservation work for their community's improvement. She does not take an overt part in the affairs of the tribe, politically or in any other leadership role outside the home. Behind the scenes, however, she must exercise some influence sinde she has almost complete control of the children and of the affairs of the home. But the Apache men, who are the political leaders, and who have frequent contacts with the outside world, seldom, if ever, take their wives with them into these forays into another culture. Inter-marriage has not proved a leavening influence on this reservation. The population is almost entirely Apache.

There is little or not inter-marriage with non-Indians. Soem Apache girls have married Indians of other tribes and brought their husbands home to live on the reservation near their mother's camp, but these partners seem to try to make themselves as inconspicuous as possible, instead of bringing innovations to the community.

Apache culture seems to have no place for a sense of community spitit- that feeling of community responsibility that reaches beyond concern for one's relatives, so often found in other American communities. There is little evidence of neighborly reciprocity. This is illustrated by such facts as charging a fee for hauling a sick neighbor, unable to walk, the few blocks to the hospital. In place of the feeling for community, there is a strong feeling 66 clan and family fesponsibility; but if the total community is to be made a good place for relatives to live and to grow up in, some one must take an interest beyond the limits of clan membership. This project of organizing a volunteer group to work for the whole community was a conscious effort to stimulate such an interest. In the beginning of this project, in the early part of 1958, the most usual response to a request for volunteer service to the community was "I'll do it if you pay me." This attitude has materially changed since the Hospital Auxiliary has been working, so that now, even non-members of the Auxiliary willingly consent to sew for the hospital, or to give other services, when asked.

In fairness to the Apache, it must be said that this apparent unwillingness to concern himself with the well-being of those in the community wo are not related to him is doubtless exaggerated by the fact that the San Carlos Apache Reservation is peopled by numerous Apache bands of groups who are in no way related to each other, and who oftentimes speak a dirrerent dialect. Sometimes the bands are traditional enemies. They are today living together because the U. S. Army willed it so, not from any Apache desire. Clan rivalries run deep. Jealousies between Community Worker attempts to get any group together, for any purpose, the question most frequently asked is "Who is going to be there?" If a member of a rival clan or family group is to be present, the invited person will stay away.

Approach to the Problem

Up to this point the energy of the U. S. Public Health Service had been concentrated in giving health services to the San Carlos Apache population, and in getting the Apaches to accept such services; mothers to come in for post partem examinations, bring their babies to the well baby clinics; using the out-patient clinics; and coming to the hospital and the next step seemdd too severe. The Apache response was gratifying, and the next step seemed called ro - to find ways in which the people could begin to assume responsibility for their own health problems. How to begin and with what group?

The Apache women seemed to have most free time available for volunteer service. They were not busy with earning a living, as the men were, for one. They had a natural concern for the welfare of their children, for another. It seemed the logical thing to set out to organize a women's group in Bylas, another in San Carlos. How to do this without any peg of the king to hang onto? First, there was the task of finding out what women in the community were respected by the Apache population. This was done by hours of visiting in Indian homes, with groups in front of the tribal store, with employees of the Bureau of Indian Affairs and of the Public Health Service who had long acquaintance on the reservation, and with the Church leaders of the two towns. A list of possible women of vision and ability was built up. The next step was to get to know these women, and to get their confidence.

In October, 1958, ten women of San Carlos, from the selected list of possible community leaders, were invited by the Community Worker to meet with a view to organizing. Here, as always, I ran into that question "Who is going to be there?" Only three women showed up for the meeting/ We simply visited together that day, and agreed to meet again the following week. All three came back the second week, and at that time we began to talk about what they were most interested in doing if they met ragularly. It developed they wanted to lose weight - since all three of them had a weight problem. This seemed as good a place as any to begin, so the group decided to meet once each week, prepare a suitable dieters lunch, so that they could get to know "food the white people." Each members agreed to take turns in preparing the lunch, and they agreed also to try to interest other Apache women in joining them.

For a year this group met once each week at noon time, for lunch. Membership increased from three to eleven. The time was spent in discussions of health problems relating to weight loss, and in just simple visiting together. Occasionally the Community Worker would drop suggestions about things the hospital needed, things the community needed, but these ideas were not pushed. Several times the Community Worker asked the group if they did not want to organize into a club, with elected officers, but the answer invariable was "What do we need a President for?"

The turning point came when the goup received a box of used clothing, and decided to hold a rummage sale! On this sale they made $36.00, and made it so easily they decided they could do something important after all. They decided to use this money for the benefit of the hospital, and that they would become a club to help the hospital. They named themselves "Ee-Cho-Ca-Nihi," (an Apache work for "Helpers"), elected a President and Treasurer, and voted to put their money in the bank, to build up a larger balance. The whole group went with the Community Worker to deposit the money in the bank. It was the first time thay many of them had been inside a bank, and none of them had ever made a deposit before. On that day, two of the women established a Christmas Savings Fund at the bank for themselves, and have used this method of savings ever since.

Since the Community Worker's random selection of women leaders had been so unsuccessful, it was left to the group to increase its own membership with women they felt they could work with. Membership was increased to fifteen, and since that time until the present has fluctuated between fourteen and seventeen regular working members.

In Bylas it was a simple matter to get a group of women together at the home of the American Friend's Service Committee worker, who already knew them well, and who was willing to work closely with the Community

Worker on this project. Seven Bylas women decided they wanted to meet regularly and that their main interest was weight control. The Bylas group began meeting once each week in October, 1957, and met regularly for two and one half years thereafter. While the Bylas group did take some interest in working for the Bylas clinic their real concern did not move far beyond their personal problem of weight control, and their number did not increase from the original seven. I am convinced that one reason the Bylas group failed to move ahead as did the san Carlos women was the fact that their first venture in self-help was not successful, causing them to become discouraged, and confirmed their lack of self-confidence. In order to have food for the proper diet in weight reduction the Bylas women decided to have a community garden. They asked for, and got, a plot of land from the Tribe, with water for irrigation. The American Indian Foundation gave funds for seed and garden tools, and the women themselves prepared the ground and planted their garden. The garden flourished and the women worked it faithfully. The, just as it was about to mature, a group of unsupervised Apache youngsters got in at night and destroyed everything; corn, squash, tomatoes. Very little was salvaged for all that work, and the Bylas women, from that time on, began to lose interest. Later, when the Friend's Service Committee Worker left, the group stopped meeting altogether.

The Program

Our experience with the Bylas group convinced us that any activity for the San Carlos club should be one that was sureof successful accomplishment, at least until their self-confidence became robust enough to absorb failure. Since that group established itself to help the hospital, the first assignment given them was making splints for the Bylas Clinic and the hospital. These were made under the direction of the Public Health Nurse, and were continued until an adequate supply was made.

Until the organization of the Hospital Auxiliary the San Carlos Women's club (a group of non-Indian employees and employees' wives) had acted as volunteers to help the Public Health Nurse at Well Baby Clinics. The member of the Apache auxiliary felt they could do this job better than non-Indians, since they could speak to the Apache mothers in their own tongue, so they volunteered to take over this service, and their offer was accepted. Each week of Well Baby Clinics, until the present time, a member of the Apache Hospital Auxiliary, helps the Public Health Nurse by registering incoming babies, getting the records available, and in other ways.

The most significant help to the health program has been given by the group at times when a major effort is being made for immunization or mass treatment. At the time a comprehensive Trachoma program was being carried on at San Carlos these women canvassed the whole reservation to see that every Apache family came in for eye examinations. Their efforts in this were far more effective than those of the non-Indian employees, working at the same task. For example, attendance at Well Baby Clinic in 1959-60 had begun to drop, and many children were not getting their immunizations for polio, diptheria, and other diseases. The Indian

Mothers gave, as their reasons for not coming, that the immunization shots made their children sick. The San Carlos Apache Auxiliary made house to house calls on Indian mothers, explaining what immunization meant, and why the shots were necessary. Attendance at Well Baby Clinic, after these calls, jumped from 4 and 5 babies to 168.

The Hospital Auxiliary has helped each year with the orientation of new doctors who come to work at the reservation hospital. For the first time in 1958, and each year since, members of the auxiliary have taken the doctors and their wives to call at Apache homes, so that these men may have a chance to know the patients they are to treat, and to under stand the limitations of the homes from which they come. In August 1960, and again in 1961, the auxiliary has given a dinner for the incoming dodtors to welcome them to Dan Carlos, and to intorduce them to Apache food. At this dinner moving pictures of Apache Life are shown, and discussions about Apache customs are freely engaged in. This had made for a better feeling about each other, both on the part of the doctors and the Apaches who will be their patients, and co-workers.

The Auxiliary members consider it part of their program to act as interpreters for any health personnel needing their help in explaining health activities. Members of the group spent hours at this task when the Peridot water project was under way, helping the Community Worker explain to the Apache families in Peridot what needed to be done in order to get water. This group deserves much credit for the success of that project.

According to Apache superstition here at San Carlos, it is bad luck to prepare in advance for the arrival of a new baby. The Hospital Auxiliary has worked to overcome this superstition by providing low cost layettes to expectant Apache mothers. An organization - "Save the Children Federation" gave the auxiliary 125 layettes to prepare for this purpose, and the women of the auxiliary have sold them throughout the Apache community at a nominal cost. In this way the Auxiliary has increased their own treasury and at the same time helped many new born babies be better prepared for their first weeks of life.

The auxiliary has been quite successful in raising funds to finance its projects. The group has held food sales at such functions as Hospital Day, preparing the food themselves and thus making clear profit. Rummage sales have been another good source of income. The first large fund raising project was a rummage sale of 500 lbs of used clothing furnished them by "Save the Children Federation, Inc." This clothing came done up in bales, and involved real labor to get it ready for selling. The auxiliary members pressed every garment offered for sale, mended those garments needing repair, and otherwise got the clothing in good condition. A new fifte-star flag was purchased for the hospital from this sale. During the four years of its existence, the auxiliary has frequently had as much as $500.00 in its treasury. This money has been used for various purposes. Magazine subscriptions for the adult wards at the hospital; children's furniture for the pediatric ward; a bench for the hospital waiting room, a scholarship for an Apache girl wantihg Practical Nursing courses, are some of the uses to which their money has been put. The group has paid their own expenses to trips for inspiration and learning.

In 1959 the entire group went to the Arizona State Fair; later, that same year, part of the group visited a hospital in Phoenix to see how volunteer workers helped there. This December the group paid their own way to participate in a Tribal Leaders Health Conference put on by the Phoenix Area Office of Public Health. They made a trip to the Whiteriver Apache Reservation to tell the women of their program.

Since its organization as a club, the group has sewed for the hospital. Now, then the Director of Nursing needs suture drapes, slings for broken arms, gowns for infants, covers for hot water bottles, or any other item which the women can make she does not hesitate to ask for this service, and the members of the Auxiliary are happy to give it. Recently the Director of Nursing needed mending done at the hospital, and asked for other Apache women who were not members to help also. The mending got done To express their appreciation of the service the auxiliary has done for the hospital, at Christmas time this year the Hospital staff gave a Christmas party for the group.

During the summer of 1960 the Hospital Auxiliary began to feel concern about problems of the reservation that are only indirectly related to health. The interest and concern of the women had broadened to include the community, as we hoped that it would. Two major problems aroused their concern; - one, the deplorable housing donditions on the reservation; two, the idleness of teen-age girls during the summer months when shcool is not in session. The girls needed employment to earn money for school clothing for next school term, and they needed something to do to keep them out of mischief. The members of the Hospital Auxiliary set out to tackle both problems at once. They agreed to sponsor a summer project employing eighteen teen-age girls to renovate two houses belonging to two elderly widows. The girsl were paid $2.00 per day for working half a day, and attended classes the other half. The houses were repaired, cleaned, painted, and completely renovated. The auxiliary worked with the Bureau of Indian Affairs, Department of Welfare, to get funds for the renovation of the homes, and with Save the Children Frederation, Inc., for funds to pay wages to the girls. The auxiliary members selected the teachers for the afternoon classes and persuaded them to volunteer their services, supervised the work of the girls, helped in the planning of the project, and assumed general responsibility. At the end of the project the auxiliary held open house at the two homes restored, so that the Apache community could see for themselves how housing could be improved by effort and a small ammunt of funds.

This venture was so successful, and the community demand so great that the auxiliary decided to repeat the program for the summer of 1961. This year thirty girls were employed at a wage of $3.00 per day, and six houses were selected for renovation. The scope of cooperation with other agancies was broadened, and participation of the Bureau of Indian Affairs was materially increased In addition to supervising the work of the girls again in 1961 the Hospital Auxiliary put $300.00 of their own funds into the project so that more girls could have work. The 1961 summer projects proved to be a much more ambitious project, involving expenditures of over $4,000.00 for housing materials, skilled labor, and class instruction materials. The auxiliary worked in cooperation with the U. S. Public Health Service, the U. S. Bureau of Indian Affairs, and with Save the Children Federation which provided more than half the funds needed to finance the operation. Again open house was held for all six of the homes renovated, and a large segment of the Apache population came to see what their girls had accomplished and to admire. Not a single girls who started with the project dropped out before the project ended, and not a single absentee was reported. Already requests have been received for another summer program for 1962, from the Apache parents who want their girls to participate.

EVALUATION

In terms of short range benefits, there is no doubt that the work of the San Carlos Apache Hospital Auxiliary has been of genuine practical help to the San Carlos hospital, in they many kinds of material aid it has given. But more important are the long range benefits, which are many. Bedause of the work of Ee-Cho-Da-Nihi, the professional staff of the Public Health Service at San Carlos, and the Apaches, have a better understanding of each other, and consequently a warmer feeling of mutual respect. Through the efforts of this group the Apache people have a better understanding and acceptance of the health programs on the reservation. This understanding and acceptance, and support, will grow even stronger as the work of this group continues and spreads deeper into the community.

It is vitally important that fourteen dedicated Apache mothers have come, theough these educational experiences, to identify themselves as neighbors in their community - responsible for the wellbeing of everyone. They know they have had their part in improving sanitation and in preventing disease. They have discovered that they have an important function to perform for their community, and that they are capable of performing it. They have grown steadily in self confidence, and self reliance, as they have performed each task they have set for themselves. As they moved out last summer, and this, beyond the limits of the hospital into the problems of the community at large, (through their summer program for girls) so will they continue to grow into larger responsibilities, and to lose the spiritual isolation which held them in bondage. While membership in the auxiliary has fluctuated, it has not been lack of interest that caused members to drop out of active work. Most often it is a new baby, demanding more of the mother's time at home, or sickness in the family. The pattern has been that one member drops out until her home duties lessen, and then return.

The home improvement project, (the summer program for girls) has had real impact on the housing situation at San Carlos. Since this project was started there has been a real spurt in home improvement. Five members of the auxiliary have added to their homes, or painted them, or put up new window curtains and restored broken windows. Eight new houses are under construction now at San Carlos, directly traceable to the work on the six homes the girls did this summer. The Auxiliary was right in their thinking that a home improvement project could serve as a demonstration and a stimulus to other Apaches to improve their own living conditions.

Respectfully submitted,

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Report of

SAN CARLOS APACHE SUMMER WORK PROGRAM FOR GIRLS, 1960

Nature of the problem

When the non-reservation boarding schools and the off-reservation high schools are closed for the summer vacation, all of the San Carlos Apache teen age youngsters return to the reservation for three months to live with their parents, or, for those unfortunate enough to have no homes, to live with other relatives. For these young people there is little or no employment, and little or no organized recreation, so that most of these active young people are condemned by circumstance to a summer of aimless existence and idleness. Experience at San Carlos, as in other parts of the world, has demonstrated that idleness creates a favorable climate for juvenile delinquency.

Although there are seven different church groups working at San Carlos, no one of them has an activity program for all of the Apache boys or girls of teen age. The Bureau of Indian Affairs has a 4-H program for younger Apaches, and the Bureau assists with a summer camp program for boys, but nothing has been organized whereby girls of the community might earn some money or might engage in a program of creative activity. In addition to constructive liesure time activities, both boys and girls of San Carlos need employment to enable them to get together at least a small sum of money with which to buy their school books and supplies during the approaching school year. They also need money to help purchase school clothing so that they can go to school dressed as well as their peers. The majority of Apache parents at San Carlos are too poor to provide these necessities for their children. The problem confronting the San Carlos Apache community, then, was to provide some way whereby the Apache girls of teen age could earn some money for school needs, and to provide a program of constructive activities that would give the girls an opportunity to express their creative abilities and would prevent an idle and aimless summer for them.

Another very apparent need of the San Carlos Apache community is the improvement of the quality and standard of Apache housing. Apaches here are increasingly using their homes for more than mere shelters against inclement weather, and the problem is how to encourage this trend toward better home living for the family. In considering community needs, the question became "How can these two very real community needs be met by some kind of action program?"

What was done about the Problem

The need to help the teen age girls of San Carlos was the concern of the Tribal Council, of many Apache parents, and of the two government agnecies at work on the reservation --- The Bureau of Indian Affairs, and the Public Health Service. Three exploratory meetings were held with representatives of these groups to discuss what might be done but nothing evolved in the way of plans for action or even of any firm ideas as to what should be done. At this point, SAVE THE CHILDREN FEDERATION, INC., through their Community Development Foundation, offered to Ee-Cho-Di-Nihi (a club of Apache women who function as a Hospital Auxiliary under the guidance of the Community Worker---Ee-Cho-di-Nihi is an Apache word meaning "helpers") a sum of $600.00 to use in some type of program for the teen age girls of San Carlos. Ee-Cho-Di-Nihi (the Hospital Auxiliary) met, and voted to accept the $600.00 grant and to assume responsibility for a work project for girls for at least a part of the summer.

The Community Worker then asked the Area Health Educator for ideas as to what type of activity might best be carried on. Among other ideas offered was suggested a project for home improvement similiar to one that had been carried out in California among migrants. Ideas were solicited also by the Auxiliary. Among those received was a suggestion to build a pre-historic Apache village (traditionally the task of Apache women) and operate it as a tourist attraction. Another was a sewing project to provide clothing for needy children of the reservation; another the development of a recreational program for the whole of Sam Carlos--children, adults, and teen agers. There were several other proposals made. The Auxiliary met to consider all the suggestions. They called in the Social Worker for the Bureau of Indian Affairs to ask her adivce; their Committee reported on the discussions with the Bureau of Indian Affairs Superintendent. The members then voted to undertake the home improvement project. Their reasons were, (1) it seemed more possible of accomplishment within the time limits, (2) it met a genuine need of the community, (3) it appealed to the club members who liked the idea of helping their old and needy; (4) the Social Worker could help in providing necessary lumber and other materials for repairs if home of families eligible for welfare could be selected. The club voted that two homes would be selected for the project, and that these must be home of widows or elderly couples in need who had no able bodied members of the family to do such work for them. From among the several suggested by the Social Worker, the homes of Mrs. Dona Roy and Mrs. Irene Patton were chosen. Each were widows caring for foster children (two foster children in one home, five in the other). Each home owner was elderly, and each home was badly in need of repair.

The Auxiliary next appointed committees from among the membership to get the projedt under way. A committee was appointed to talk with the two widows whose homes had been selected, to determing whether they would welcome the idea of having their homes worked on in the way that was planned, and to get their consent. Another committee was approinted to prepare and distribute application forms to the girls of the community, and this same committee was given the responsibility of screening the applicants and selecting the candidates. A publicity committee was appointed to keep the community informed of various aspects of the program, such as the fact that girls should apply for work, open house invitations, etc. This committee served for the duration of the project. Another Committee was assigned the responsibility of asking those selected to teach classes if they would serve, and to find a room where classes could be held.

The limitations of the budget determined the number of girls who could be employed. On the grant from the Foundation, only seventeen girls could be paid. The Auxiliary voted to use $200.00 of their own funds, if necessary, to pay for three additional girls, bringing the total in the project to twenty. The club decided that each girl would be paid $2.00 per day; that they would work half a day and attend classes half a day. Mornings would be uded fod work, because it was the cooer part of the day, and the afternoons for classes. If any girl should miss her morning work assignment, she would be docked $1.00 for that day; if she should miss an afternoon class, this also would result in loss of $1.00 for the day; is she missed both, no pay for that day. Work would begin at 8:00 A.M. and run to 11:30, when the girls would go home to lunch. Classes would begin at 1:00 P.M. and run to 3:30. Each member of Ee-Cho-Di-Nihi (the Auxiliary) agreed to give whatever time was needed to make the project work, without pay.

The women decided the following classes would be offered:- Monday, Health; Tuesday, Good Grooming: Wednesday, and Thursday, basket making; Wednesday and Thursday, Sewing; Friday, cooking. The entire club membership also decided who should be asked to teach the classes. Miss Marion Bailey, public health nurse, was invited to teach the class in health, she accepted. Mrs. Charles Rives, wife of the Reservation Superintendent, was akked to teach the class in good grooming. She accapted. Mrs. Marybelle King, Home Extension worker for the Bureau of Indian Affairs, was asked to teach the classes in sewing. She agreed to do this, but withdrew because of illness before the classes began, and the sewing classes were taken over by two of the Apache mothers, members of the Auxiliary, Mrs. Gladys Randall and Mrs. Shirley Patton. The teacher selected for the class in Apache basket making was Mrs. Kate Francis, who accepted. Miss Ruth Stouffer, home economist for the Globe Public Service Company, was asked to teach the class in cooking, and she also accepted. All the teachers gave their time without pay except for the Apache basket maker who was paid $5.00 per class session.

Additional funds had to be raised to finance the project, since there would be expenses above and beyohd the wages to be paid the girls. It was found, for example, that the houses selected for renovating were in such bad shape that much of the work would be beyond the competence of the girls. A skilled carpenter would have to be hired. The following gifts were secured:

The Christian Children's Fund	$ 100.00
Arrow, Inc.,	200.00
An interested individual	200.00
Ee-Cho-Di-Nihi voted	200.00
Save the Children Federation raised their gift $100.00. Total	700.00
Total Budget	$ 1400.00

Every one helped. The Bureau of Indian Affairs agreed to detail a male employee and a truck when needed. The tribe agreed to allow the project prisoners from the tribal jail as needed. Mrs. Steve Talbot, working on San Carlos reservation for the American Friends Service Committee volunteeres her assistance; the Social Worker for the Bureau of Indian Affairs was constantly available in an advisory capacity and with financial help; the Indian Bureau provided a class room and sewing machines; the Public Health Service gave full time services of the Community Worker for the duration of the project, services of their electrician and m intenance men, and Sanitarian Aide as needed. A skilled carpenter from Phoenix came to San Carlos for one week to give his time for free for one week.

HOW THE PROJECT WAS CARRIED OUT

On July 18th twenty girls from the Apache community of San Carlos reported at the home of the Community Worker and were greeted by the 14 members of Ee-Cho-Di-Nihi. The girls had been selected by a committee appointed by the Auxilliary, on the basis of need, age requirements, school plans, etc. The girls came too dressed up for rough work, so after the program was outlined to them and some time spent in getting acquainted, they were sent home for the first morning and told to report the following day in their oldest work clothes ready to scrub walls, clean up yards, paint, or do whatever the renov ting job called for. Teh girls were assigned to work at the Irane Patton house, ten at the home of Dona Roy. Auxiliary members were assigned to supervise the girls in shifts of two per week day for each house, alternating on different days so that every member served and each worked at both houses. A male prisoner from the Tribal jail was assigned to work at each house.

The Community Worker was responsible for transporting the prisoners to and from the work projects, to transporting girls and supervising club membe s to the Dona Roay house which was too far away to walk; for seeing that all supplies were on hand as needed; for general trouble shooting; and for over-all supervision.

It was thought at first that the project would include only cleaning up the yards of the two houses, scrubbing and painting, making minor repairs to the structure, repair furniture, make window curtains and bed spreads, and generally make the homes attractive. But when the workers went into the homes it was found that both houses were in such bad condition that whole rebuilding job would be necessary. Roofs of both houses leaked, the foundations were so far gone that the houses were dangerously askew, and daylight was showing through holes in the walls. The head maintenance official for the Agnecy Bureau of Indian Affairs was asked in to advise what should be done construction-wise. He measured and figured the lumber needed for renovating, and advised what to buy. He gave his time to the project as he was needed.

The Irene Patton House

This is a three room house. The foundation, (origginally of wooden blocks) was practically rotted away, letting the house tilt to such a degree that large open cracks separated the front part of the house from the lean-to. The house had to be jacked up and a new foundation of Tuffa stone was laid. This work, obviously too heavy for the girls, was done by the prisoner and male B. I. A. employees assigned to the project. The floors had rotted away and was full of holes, so that new floors had to be laid throughout. Tongued and grooved floowing was put in all three rooms. The leaking roof was recovered. The outside walls, of rough lumber and never painted, were so warped and full of wide cracks that they also would have to be completely covered if the house was to be made tight and warm. The girls ripped off the warped and sagging battens and mailed down the plank sidings that had pulled away from the frame. On top of the old plank sidings building paper fro ihsulation was nailed, and then the entire outside surface of the walls was covered with ship lap. New doors had to be made both front and back (the door frames were too uneven to use ready made doors) and the rickety door steps had to be repladed. All window panes were broken and had to be replaced. New braces of 2 x 4's had to be added to the frame to support the walls and the sagging roof. The plaster board finishing of the interior was full of hugh gaping holes, so the entire inside, ceiling and walls, was finished with masonite.

So much repair work was required on this house that a skilled darpenter had to be hired. The Auxiliary found an Apach carpenter willing to take the job for $100.00. It wook hime three weeks to do the work, with the help of one prisoner and the ten girls. The girls assigned to work here began by cleaning out the house and tearing out the old wall boards. They cleared away the fallen and rotted fence posts and cleaned up the yard, putting stones around a ye rd faucet which was drip ing enough to make a mud hole to near the front door. They scrubbed furniture, sanded and repainted some, discarded some that was to badly broken for repair; repainted (after sanding) iron bed steads.

Mrs. Patton had once had a ramada (a structure of poles covered with branches and leaves for out-door living) but this, too, had disintergrated and fallen apart. The girls, with the help of the B. I. A. employee and his truck, hauled in new tree branches, set new poles, and enlarged and rebuilt the ramada according to instructions from Mrs. Patton, This turned out to be 30 x 20 foot affair, covered with willow branches on top and at three sides. The long leaves, texyuring the roof and sides, create a dense shade which lets the cool breezes through at yet shelters the family from view as they cook, eat, and sleep inside.

After the house began to be ready for living again, the girls, under supervision, made bed spreads from new material of deep blue denim contributed by a member of the staff of Save the Children Federation. They made window curtains out of material they had dyed to match the color shheme of the rooms. They helped to re-cover a se5 of plastic dining chairs that were broken and was losin, their stuffing. They put up window rods and hung window curtains. They painted the inside and outside of the house, using colors selected by Mr. Patton and her foster children. Mrs. Patton chose lime green for the outside color of the house, yellow for the kitchen, and pink for the other two room interiors.

Harding Haozous, husband of the Auxiliary President, built a kitchen cabinet, in his spare time from his job, to replace the one that was too far gone to stand moving. He also re-wired part of the house where the electric wiring had to be changed. David Barker, one of the maintenance men of Public Health Service volunteered to make screens for the six windows.

The house was barely completed in time for the day set for the open house party, August 18th, but completed it was, and a lovely and shinign sight to all those who had worked to make it so. The girls had again cleaned the yard of all rubbisy, after the carpenters were through, and had planted ocotillo bushes to screen some of the unpainted out-buildings. Everything was in beautiful order for open house day, and it was a proud owner who prepared to act as hostess!

The Dona Roy House

This house has two long rooms (a kitchen, and a bed-room, living-toom combination of very comfortable size) with a wide front porch overlooking a magnificent view. It proved to be in much better condition than the Patton house. However, here also, the foundatioh of ancient lots had rotted away and crumbled until the house was lurching enough to pull the front room apart from the kitchen, leaving a wide crack that let in cold and rain. The slanting corner of the house was jacked up, new supports put in, and the floors leveled. The porch was rotting away, so new posts and railings were put on the porch and new flooring was laid. In the living room and kitchen the old floors were still good. In the kitchen the girls simply scrubbed the floor thoroughly and get it three coats of paint. The kitchen walls are finished in unpainted, grooved lumber. These girls scrubbed down and sanded, then painted a gright yellow, a color selected by Mrs. Roy. A layer of plywood was laid over the living room floor, nailed down, and linoleum was cemented to this. The living room interior is finished with wall board, the lower part of which was broken and marred by large gaping holes. Plywood was used to make a sort of dado to cover these over, and the whole room painted a pale green. Broken window panes were replaced, and window screens made and put in place. New roofing had to be put on the whole house, including the porch.

The carpenter for this house was a Mr. Hess, a skilled carpenter from Phoenix who gave his services without pay. He drove all the way from Phoenix to give a full week of his time. He was secured for the project by the Reverend Harold Lundgren of the migrant ministry who came with the area Health Educator to visit the project in its early beginning. The project budget paid for Mr. Hess's lodging while in San Carlos, and his meals were provided by the Public Health Service of San Carlos.

In addition to scrubbing and painting the inside of the house, the girls scrapped ovv the old paint and painted the outside as well. The house was painted a bright pink, selected By Mts. Roy as were all the colors used. The girls helped to nail down battens on the outside of the house that had worn loose, scrapped off old putty from the broken windows, sanded and repainted two iron bed steads, four wooden chairs, a wooden kitchen cabinet, and a kitchen table. They made curtains for the kitchen windows with pot holders to match; put up hooks for pots and pans; towel bars for dish cloths and towels; helped to re-cover a day bed that was badly worn through, and made a bed spread to match it for a companion bed. They dyed muslin for the living room curtains to match the pale green of the living room walls, made the curtains, put up rods, and hung them. The project funds paid for two new mattresses for the beds in this house, and a metal cabinet for the kitchen to hold the food supplies.

CLASS INSTRUCTION

All of the classes offered seemed to be popular. There was practically no absenteeism. Perhaps the class liked best of all was the one in good grooming. Mrs. Rives is an enthusiastic teacher; young, vivacious, and very attrattive. The girls warmly admired her, in addition to being deeply interested in the class subject matter. She in turn is very much interested in the girls, and that had its part in making the class so successul. Various girls of the class were used as models to demonstrate care of hands and nails; use of make-up; care of the hair; how to dress properly; bodily cleanliness. Mrs. Rives gave a home permanent to one of the class to show how to handle a certain type of hair, and then found herdelf besaiged by all the girls to do their hair also. Films were used to illustrate how to dress well, and dresses were modeled to show the right use of color. At the end of the class session, and of the project, Mrs. Rives gave a party for all the girls and the members of the Auxiliary.

The class in Health emphasized, mainly, the following: nutrition. person hygiene (making use of the film "the story of menstration") first aid, and dental health. One session of this class the dentist did the teaching, and then set up a schedule for evdry girl to have her teeth examined and treatment given where indicated.

The teaching of Apache basket making was an experiment. Many of the women of the Auxiliary wanted to take lessons themselves, and they hoped the girls would be interested. Mrs. Kate Francis, the Apache women who taught the class was a fine teacher, a superb basket maker, and interested in her task, but her classes were simply too large. Even though the girls had been divided ten to a group between basket making and sewing and the classes held two days each week so that every girl could get both subjects, it developed that ten girls were too many for the individual attention they should have had. This was a mistake of the planners. We needed two teachers for this class instead of the one we provided, in view of the size of the class.

For the sewing class each girl was given material to make herself a skirt or dress which she could add to her school wardrobe. Some of the girls made skirts only, others skirts and blouses, and a few made dresses depending on the skill and interest of the individual. The Apache women who taught this class did an excellent job, and every girl finished her garment in time to wear it to the open house celebration on the last day of the project.

Perhaps the most experienced teacher of the project, and a highly successful one, was Miss Ruth Stouffer from the Globe Public Service Company She is an energetic, enthusiastic individual, and her enthusiasm was contagious. Whe was able to get complete class participation, and a surprisingly good response from these youngsters usually so shy with strangers. One of her lessons was a cook-out, which turned into a picnic luncheon for all the girls and the members of the Auxiliary. Everyone had a hilarious time.

Open Time

On the last day of the project, August 18th, the houses were all completed and the classes done. It was a time for a celebration, and everyone felt that a good job had been done. The girls who worked on the project, and the Auxiliary, invited the community to an open house part to be hald at each of the two remodeled houses. Publicity was given to encourage everyone in the town of San Carlos to visit first one house and then the other. The party was scheduled to begin at 9 a.m. and run to 11:30 a.m. (because this is the coller part of the day). The girls had made cookies for the party in their cooking classes, and the club members made iced punch. For half the morning the girls acted as hostesses in the house they had worked on, then they went to the other house for the second half, so that all of them could see what the others had done. They came to the party dressed in the dresses they had made in sewing class, looking very lovely indeed. Approximately 600 people, Apaches and non-Indians, came to see the finished houses and to congratulate the girls, Everyone was very much pleased to see what the girls had accomplished, and told them so. This, of course, made the girls feel as if their time had been well spent.

One gratifying aspect of the entire project was the sustained interest of the girls throughout the whole work period. Only one girl out of the original twenty dropeed out for no good reason. And she had got ihto trouble and into the tribal jail just at the start of the project. I suspect she was ashamed to try to come back, or felt that we would not accept her. Another girl left because her family moved away on relocation and she had to leave with them. But two new girls appeared the next day after these vacanzies, so that we finished the project with twenty girls, as we had begun.

Another very gratifying development was the careful way the girls handled the money they earned. The Auxiliary had decided they would put no strings on the money earned by the girls, so the girls were given a choice as to whether they wanted their pay at the end of each week as they earned it, or to wait until the end of the project and taken their pay in a lump sum. The girls decided at the beginning of the project how they wanted to be paid, and no girl asked for a change in this original agreement. Every girl asked that their pay be kept for a lump sum payment at the end of the project, so that they could have enough accumulated to buy clothing or other needed items. A few girls took a fifty cent allowance each week, but the majority took nothing at all until they were paid when the project ended.

After the first day, the girls came to work in the mornings in work clothing---either jeans, or shorts, or old dresses. But when they went home for lunch all of them changed their clothes and came to class in the afternoon beautifully cleaned; hair meatly combed, and in fresh, crisp, attractive dresses. It was a pleasure to look at them.

How the Budget was spent

Wages of the girls	$ 800.00
Wages for carpenter	100.00
Lodging for carpenter (volunteer)	15.00
Dress materials for girls for sewing	99.50
Food for cook-out picnic	6.31
Food for open house	27.63
Material for Dona Roy sofa & bed spread	10.[illegible]
Work materials (3 hammers, axe, brooms, paint brushes, sand paper, etc.)	27.17
Paint (not furnished by welfare)	17.10

Use personal car Auxiliary members	22.00
Notions, sewing class (thread, bias tape, patterns, cording, rick-rack, etc.)	13.21
Lumber for Patton ramada	10.00
Curtain rods, rings, both houses	21.72
Hardware (door hinges, bolts, locks)	13.92
Glass for windows, both houses	8.05
Wages, teacher basket making	40.00
Materials, basket making class (razor blades, ice picks, knives)	7.62
Metal cabinet for Roy House	32.95
Materials, good grooming class (nail polish, lip sticks, permanent, etc.)	20.00
Cot for Patton House	28.95
2 mattresses for Roy house	25.90
films for class use	7.53
Total	$ 1349.04

Costs for renovation Irene Patton House, paid by B. I. A. welfare $ 708.54

(for lumber, paints, roofing, insulations, etc.)

Costs for renovation of Dona Roy house, paid by B. I. A. welfare 307.08

Evaluation

Twenty girls each earned $40.00 which they used for clothing to enter school in the fall. This met a very real need for these individuals. Most or all of these girls come from families that cannot buy them the amount and quality of clothing that the firls feel is necessary to make them feel at ease with their peers. Twenty girls will return to school equipped with needed books and a substantial help on their clothing budget.

Twenty families, representing more than 100 Apaches knew that help had come at a critical point for their teen age daughters. The project enjoyed the complete good will of the community, so far as we know, for if there were criticisms none came to the ears of the Auxiliary members or the community worker. This is a rare phenomenon in the Apache community where individual jealousies and rivalry too often mar efforts at self help.

Twenty girls shared in making two homes, whidh sheltered two wlderly widows and seven foster children, clean, attractive, and warm for the winter. They demonstrated that with some effort and imagination a home can be something more than a stark shelter--that it can be a place of comfort, pleasant surroundings, and generally a good place to live. I believe as the home improve in this community, and as the standards of cleanliness and good housing improve, the mental health of the people will improve. There will be less alcoholism, less idleness and aimlessness. This project this summer was a small beginning toward community improvement.

In my opinion this project was a demonstration of what can be done in a community by joint effort. This was an inter-agency cooperative effort---the Bureau of Indian Affairs, the Public Health Service, the San Carlos Apache Tribe, the Save the Children Federation, inc., a private organization, all have worked together with the members of the San Carlos Apache community to prevent another aimless and unproductive summer for at least some of the yonng women of the community, and by these combined efforts have given these twenty Apache girls and 14 Apache mothers of the hospital Auxiliary an experience both meaningful and profitable.

It was the hope of those participating in this project that it would set a pattern for community improvement, and that through these examples other Apache home owners might be stimulated to greater effort to clean up and improve their homes, In the winter and fall following the project thirty-three Apache homes in the communities of San Carlos and Peridot have been improved---either painted, (two of them a bright pink) repaired, rooms added, or newly built. While there is no way of knowing whether our project sparked any of this improvement, it is hoped that the summer demonstration played a part. Two members of the Auxiliary have painted their homes, and we do know that at least three of the girls working on the project did go home and help improve the interiors of their own homes.

The Auxiliary and the girls who worked on the project discovered, I am sure, that a wealth of good will does exist, both in the non-Indian groups in the San Carlos community and outside, toward Apache needs, and in finding ways to meet these needs, if only Apaches will show the way. Their sudcessful collaboration with the Foundation, inter-agency personnel, and interested friends in assuming responsibility for an essential community service has, I believe, strengthened their confidence in their ability to solve their own problems. It has demonstrated that they have, withing their own resources, the ability to create change for the better within their community. This should make them see more clearly, I feel, ways in which the Apaches can help themselves, and that resources are available to assist them once a realistic plan of action is worked out and responsibility and determination is demonstrated that such plans will be carried through.

In submitting this report the Community Worker wishes to state that the above project could not have carried through a successful conclusion without the continued guidance and help, at every point, of the Area Health Educator, the San Carlos Medical Officer in Charge, and the Bureau of Indian Affairs Reservation Superintendent.

Respectfully submitted

Ruth M. Bronson
Community Worker, (Health)
San Carlos, Arizona

Exhibits: Application forms for girls to participate in the project.
Publicity announcing the project.

APPLICATION

SAN CARLOS STUDENT WORK PROGRAM FOR GIRLS
1960

Student's Name____Age__________

School student attended 1959-60____________________________________

School student will atten 1960-61__________________________________

Name of Parent or Guardian_______________________________________

AGREEMENT

I wish to apply for work in the 1960 work program for Apache Girls. I am planning to return to school in the fall. I an my parents or guardian, in signing this appàication, agree to the following:

1. I will stay with the program the full four weeks it is in operation unless prevented by some emergency, and will attend all classes.

2. Do the work assigned under the supervision of the APACHE HOSPITAL AUXILIARY, and abide by the regulations set up by them.

3. Not use any alcoholic drinks or have any in my possession.

4. Will not smoke while on the job or in the classes.

5. I understand that I will be paid an allowance for the work I do on the job, according to the rates of pay s t up for the project.

    a. Out of my allowance I may take 50 cents per week for spending money during the work period. The rest of my allowance will be paid to me in a lump sum at the end of the work period.

    b. The work Supervisor will have the authority to send me home if either my work or my personal behavior is judged by her to be unsatisfactory.

6. I, and my parents (or gaurdian) waive any claim against the Tribe, the Bureau of Indian Affairs, the U. S. Public Health Service, the Hospital Auxiliary, or any other agency or individual connected with the work program, for injury or death on the project.

____________________ ____________________
Date Applicant's Singature

____________________ ____________________
Date Parent or Guardian's Signature

Return this application by Thursday, July 11th to Mrs. Agnes Haozous, Mrs. Shirley Patton or Mrs. Eleanor Phillips.

Copy of Poster Announcing Program

WORK PROGRAM FOR GIRLS

Sponsored by APACHE HOSPITAL AUXILIARY

Beginning July 18th, there will be a 4-weeks work program for SAN CARLOS APACHE girls--

AGES - 12 to 17 years

Purpose - To help school girls earn money for school clothing and other expenses

Work Schedule - Work 8 A.M. to 11:45 A.M.

Classes in Sewing, Good Grooming, Health, etc., will be offered.

Wages - $40.00 per month. 16 girls can be accepted.

GET YOUR APPLICATION IN EARLY!! Apply to any one of the following:

Mrs. Agnes Haozous, President

Mrs. Shirley Patton, Treasurer

Mrs. Eleanor Phillips

ALL APPLICATIONS MUST BE IN BY JULY 11th

THE PERIDOT WATER PROJECT

THE SITUATION

Peridot is a small town of fifty Apache families, located on the San Carlos Apache Reservation in South Central Arizona. It has one trading post, a post office, and a Lutheran Mission day school attended by the majority of the Apache children of the community. Until the U.S. Public Health Service installed a water system, during the years 1960-61, Peridot's most desperate need was water. Very few of the Apache families had wells of their own. They secured water by hauling it from neighboring wells or getting it from irrigation ditches that flowed near by. Much of the water available to the community was unsafe for human consumption. For those families who had no transportation, the costs of hauling water was high, usually $5.00 per trip for a load of one or two barrels. The people of Peridot are poor, and this high cost of hauling water meant that most of them used it very sparingly.

THE PROBLEM

The U.S. Public Health Service secured funds from Congress to install a water system for Peridot, and the Sanit tion Department worked out an agreement with the San Carlos Apache Tribal Officers, and the Peridot Community, as to the terms under which this system would be installed. The Tribe, and/or the Peridot Community would furnish so much local labor for digging the main line ditches, under supervision of the Sanitary Engineers, and would provide lumber for building frames or cabinets for the kitchen sinks. The people of Peridot would dig their own ditches 200 feet from each home toward the main line; each would sink itself to be furnished free by the Public Health Service. If any member of the community wanted bath rooms he must pay for the fixtures himself, and for the room to house them. The Public Health Service would install the bathroom fixtures, furnish all necessary pipes, and provide a generous sized septic tank for each home installing a bath room. This agreement had all been worked out and signed before the Community Worker was called in to assist with the project on October 14th, 1960. A Water Committee for Peridot had already been appointed, with power to act for the Community. The task of the Community Worker was to find out from the community how many families wanted kitchen sinks, how many wanted bath rooms, and to encourage use of the water facilities that would be available to them. The Public Health nurse servicing the Peridot area was assigned to work with the Community Worker in educating the community as to the health values of a pure and adequate water supply. After the water system was completed it would be turned over to the community by the Public Health Service, and the Community would pay monthly water rates to provide the funds needed for upkeep and operation. This too, must be explained to the people.

Approach to the Problem:

A quick survey of the community was made to find out who was the most highly respected Apache man in the community. Several sources indicated this to be a man alreay serving on the Water Committee. The

Community Worker asked him to go with her to talk with each of the fifty family heads. He was willing to do this, so the two of us called on every family to find out

(a) Why ditches were not being dug
(b) Who in the family could give volunteer labor to help dig the main water lines
(c) Hoe many wanted bath rooms
(d) How many wanted only sinks.

We found the ditches to the homes were not being done because first, the family head did not understand where they should go; and second, because the family head was skeptical that the government would ever finish the job, and that the water would ever flow. "When the main line ditch gets even with my house, then I will dig" was the frequent answer. We found that only thirty-seven (37) of the fifty families had able bodied men who could give volunteer labor, and of this thirty seven, only two men were in the community available for work. The other men were in the mountains working, or holding jobs away from the community. This showed the agreement requiring volunteer labor to be unrealistic, and a new plan had to be worked out to provide the labor the agreement called for. The Communtiy Worked proposed that the Medical Officer in Charge at San Carlos go again to the Tribal Council and ask for a loan to the community sufficient to provide the supervisory labor that was needed for a limited peridd, the loan to be repaid from water dues after the project was completed. This was done, and the Tribe granted the Community a loan of $5,000.00, and $1,500.00 of which was to be used for lumber and labor, and $3,500.00 to be used for loans to those families who could qualify for credit who wanted bath rooms.

As for the desire for bath rooms, our survey revealed that no one planned to have a bath room. Some answers as to why not were vague evasions, but one frequent answer was that "all that odor in the house is unclean. A room like that ought to be away from the house." It became plain that many of the families did not know haw a bath room functioned. The next step was to set up a demonstration bath room, and an Apache widow consented to have the room built on her house, bath room facilities installed, in return for which she would let anyone who wished come into her home to see how the bath room worked. The Sanitation Department built the bath room and installed the fixtures. Residents of Peridot went to see it, and began to express interest in having one alike it.

About this time the Area Health Educator, the Area Medical Social Worker, the head of the Sanitation Department, attended a meeting at San Carlos with Social Workers from the State Welfare Department, and from the Bureau of Indian Affairs, to explore with the San Carlos Communtiy Worker and the Medical Officer in Charge ways and means of helping finance bathrooms for those in Peridot who wanted them. Everyone pledged whatever help was in ther power to give, and the way was opened up for a real effort to help the people improve their homes. The Public Health Nurse and the Community Worker went back to Peridot community to start planning anew with the families who had expressed an interest in having bath room facilities. As some bath rooms began to be built, more and more people of the community began to see possibilities that they too might have them, and asked for help in getting one.

As the Community Worker became closer to the people, and more securely in their confidence, it was discovered that most of the families were eager for improvement in their homes, and for modern conveniences, but the stumbling block had been that they did not know how to get them. Even those families who had funds or credit available did not understand how to order the materials they would need, where to buy bath room fixtures, or how to figure the costs of lumber for building the additional room.

THE PROGRAM

The task, the, confronting the Community Worker was to help the families of Peridot find ways to finance the home improvement they wanted. And to find help for them in figuring the materials they would need. The Sanitation Department furnished an eggineer to advise on building the additiohs to the home that would serve as bath room space, for a limited period, and he got several additions to houses under way.

All sorts of resources were tapped for financing. Some families owned enough cattle to warrant credit for the lumber, paint, and fixtures needed. Some families on welfare, such as old age pensions, Social Security, or aid to dependent children, were shown how they could save a stated amount each month, and were helped to budget their income so that the improvements they wanted could be paid for on the installment plan. Fourteen families borrowed from the $3,500.00 set aside by the Tribe for this purpose. Some families got direct grants from the Welfare Department of the Bureau of Indian Affairs, others got increases in their grants from the state on condition that they would apply this on home improvement. The Worker in Charge of the State Welfare Office in Globe found, and brought out to the Reservation, used bath tubs and stools to be given to families who could not buy them. This, of course, meant repeated conferences with each family, and the most detailed, planning with them as to what the construction was to be, its costs, and how or who would do the building. Four families out of the fifty had money of their own, from wages, to do their own building, but even these wanted advice as to how the building should be done. In some cases we reduced the costs of building by using Apache carpenters who were serving prison terms and thus could be assigned to the Community Worker for labor without charge.

It was revealing, and gratifying, to observe how the desire for home improvement began to snow-ball as the people of Peridot discovered that such a possibility did exist, and that they would have help with their building problems. To me, this illustrates that the longing for better living conditions was ther all the time, and that the thing holding the people back was the simple lack of know-how about budgeting, ordering materials, and planning. I found no appreciable difference between the younger families, and the older generation. One old man, as he gazed proudly at his new bedroom and his gleaming bath room, all painted inside an out, smiled and said "Just think, now we have all this room to live well. I never thought in my lifetime I would see it." He must have liked the extra room very much, for since the project ended he has built a second room onto his small house. A middle aged widwo said, when I admired her newly remodeled home, all done over with wall board and shelves and newly painted, with a bed room and bath added, "I could have had all this before, if I had just known how to get it. I have spent my money up till now just for nothing. Last year $800.00 all for nothing.

And I could have had this."

When the building was finished, and the bath rooms installed, the Community Worker and the Public Health Nurse visited each home to show the family how to keep the fixtures clean, how to keep them in good working order, and what a plunger was for. In October, 1961, the Sanitarian assigned to the project, held classes for both men and women to show the people how to make simple repairs of dripping faucets, plugged sinks or toilets, and other minor plumbing problems.

EVALUATION:

The Peridot water project illustrates what can happen in a community when the people and the servicing agency work together on a basis of complete cooperation. At each point in the progress of the project where clarification was needed the Community was called together to discuss problems with the Water Committee and with the Public Health Staff concerned with the problems, Changes in policy were explained, and differences ironed out through open discussion. The Lutheran Mission school cooperated by providing a meeting place whenever this was required. The owner of the trading post in Peridot went far beyond the usual call of duty in helping families who traded there to arrand for credit, holding funds deposited in a savings account until enough had accumulated to pay for sixtures or materials, and in advising with individuals on needed purchases.

The close and prolonged personal help in planning and getting work done which the Community Worker carried on with each family in Peridot extablished a rapport and a confidence that has paid dividends in other health matters. Now the Community Worker can go to any family in that village sure of a warm personal welcome and of an affirmative response to working on any health problem. A new and real confidence in the U. S. Public Health Service has been established that will have beneficial results for a long time to come. This by-product of the project to bring water to Peridot is, in itself, of tremendous value. From here on out, problems in diahhrea, trachoma, immunizations, diet, or other health hazards will be tackled by members of the community with a new villingness and enthusiasm, because they will now listen to ahd have confidnece in whatever the Health team has to suggest.

The coming of watar to Peridot has changed the face of the whole town. Since the inception of the project tremendous changes in home improvement have taken place. Sin entirely new homes have been built. Where, in the recent past, it has been Apache custome to build small one room frame houses. three of these six new home have two and three separate bed rooms, living room, kitchen and bath, just like any modern home in your city or mine. This implies a change in the Apache cultural patterns that will run even deeper than living conditions.

It has been the habit in the past that when a death occurs in an Apache house the family removes all windows and doors, and abandons the home for one year. A death has occurred in one of the families whose home was rebuilt during the water project period. The family did not move out of the home, but continued to live there in the usual way.

Three new homes, of the six built since the inception of the project, have a separate kitchen and a bath, plus living-bedroom, with closet space and shelves for storage - an innovation in Apache home building.

Three additional new homes are under construction. These will be painted inside and out, and insulated with wall board. One of these homes is of cinder blocks, a new building material on the reservation. One home replaces a tent, the third replaces a hovel. The head of the familg getting the new house to replace the tent had the reputation of refusing to work at a regular job. Since he has completed his new house he has taken a steady job in the minew, and is already planning with his family for next summer, to join him at his work. His new self-respect is evident in the unusual length of time he has stayed sober, and the pride he taked in his accomplishments..

Thirty-five out of the fifty families in Peridot now have modern bath rooms in their homes.

Seven homes have added an extra bed room, in addition to the bath.

Five home have added a room or closet for storage at the same time they built on the bath room.

Three families have completely renovated their whole house, adding an extra room, sometimes, a kitchen, sometimes a bedroom, along with the bath room, insulating the entire house and painting it inside and out.

Twelve families have painted their homes since the project began.

Eight families have added electricity.

Chahged for the better are showing up in other ways. Many of the home owners have planted trees and shrubs to beautify their home sites. Trash is less evident around the houses. A number have planted small garden patches, melons, squash and Indian corn, in particular. Plenty of water will mean a better diet for those who grow gardens, as more and more of them will do.

The coming of water has already meant better adjustment for the children of Periddt who attend the public school in Globe. Since they go to school cleaner, now with ample water for baths and for washing clothes, their non-Indian school mates accept them more readily. This will result in these children staying in school longer and consequently, receiving a better education, which will eventually mean trained leadership for community and for the tribe.

Most important of all, has been the increased confidnece, pride and self respect shown by the people of Peridot. A new spirit has developed and is evident to all who are qcquainted with the people.

With the coming of water, a miracle has come to peridot.

Respectfully submitted,

Ruth M. Bronson
Community Worker (Health)